

THE CATHOLIC CHURCH IN AMERICA

THE key to the understanding of the position of Catholics in the United States lies in two separate facts. The first is that the Church, like the country, is in a constant state of change and what was true five years ago is no longer true. The descriptive writings of travelers of ten years ago may profitably be thrown away. The second fact is that American Catholics live in a country which paradoxically is, for the most part, Protestant in population and largely Catholic in political thought and theory. These two points kept well in mind will explain many phenomena which otherwise would be unintelligible.

The following survey will follow those two lines.

I. THE NON-CATHOLIC MILIEU.

(a) *The general scene.* Certain facts stand out clearly to one who surveys the broad American scene for its religious condition.

First, the layman has deserted the Protestant Church. The secular press, daily, weekly, and monthly, is on the whole more hostile than otherwise to the orthodox Protestant sects, and gives most prominence and sympathy to the liberal and rebellious sections of them. The Protestant churches in striking contrast to the Catholic churches, are very poorly attended on Sunday in the large cities.

Secondly, the clergy of the Protestant churches is very bitterly divided on the religious question between Modernism and Fundamentalism. The Episcopalians (Anglican Church in America) have a very large number of Modernists: the Presbyterians (Calvinists) have a large number: the Baptists and Methodists have many. These are the principal sects here.

The Divinity of Christ and the Virgin Birth of Christ were the chief points of dispute last year and the year before: this year it is Evolution, which problem includes in itself the whole question of a transcendent and omnipotent God. In all of these cases the particular point at issue was only the symbol of the main dispute, that between the orthodox Protestants trying to retain the authority of the Bible as the norm of belief, and the liberals rejecting all authority in

religion as a means of possessing the truth. The orthodox are steadily losing, because they have no logical basis for their authority, having discarded the authority of the Church. This is very well seen by the liberals. The hope for conversion of Protestants lies among those who sincerely desire to preserve traditional Christianity and can be brought to see that they cannot do it without basing their belief on an infallible Church.

Thirdly, the Protestants are making desperate efforts to retain their hold on the masses who were once under their control and are now slipping away from them. This effort takes various forms. One of the most usual is the lavish use of advertising and sensationalism to attract numbers of people to the church on Sundays. It is undoubtedly one of the three serious motive forces behind the grotesque Ku Klux Klan, which will be analysed later. The Klan, once more, brings large numbers into the orbit of the Protestant churches. The principal aspect of all these efforts is the almost complete absence of the dogmatic and doctrinal appeal.

Fourthly, besides the "Bible Christians" and the Modernists there is another but less important current in the Protestant churches, composed of those who preach a social Christianity. These seek no political power, do not employ force, are undogmatic and not bigoted, and merely work for the well-being, mostly temporal, of mankind as the chief aim of Christianity. This organization is large and is called the Federal Council of Churches.

Fifthly, the education of Protestants is almost secular, that is, "neutral," "lay," "Godless," and is in the hands of the State. Religion is taught them, if at all, in the Sunday schools, which are strong in the country districts and weak in the cities. The plain result of this education is what might be expected, a complete indifference on the part of many to religion in its institutional forms.

(b) *Particular aspects*. These general facts create several particular situations affecting Catholics in the United States. These situations will be summed up under various heads, according to that aspect of the matter under which they are best known to the world at large.

1. *The Ku Klux Klan*. This secret organization springs from a very complex group of causes. Its nature and the

source of it may best be understood from the programme which it has adopted. This is that its members are working for a "white, Gentile, Protestant, Nordic America." That is, they wish the United States to be in the hands of the whites, therefore, they are against all black and yellow races: they wish it to be Protestant, that is, they are against the "Roman menace": they wish it to be Nordic, that is, they are against all immigration from southern and south-eastern Europe. It is clear, therefore, that it works chiefly through religious and racial prejudice. Those members of it who are sincere, and there are undoubtedly many, are actuated by worthy patriotic motives, distorted and falsified by their leaders for various purposes. Its members sincerely believe that the Catholic Church is a menace to the free institutions of the United States, and they have behind them centuries of misrepresentation of Catholic doctrine and practice. This is complicated by the unfortunate fact that the immigrants of the past twenty years, mostly Catholics, live together in colonies, speaking their own language, with their own schools, and vernacular newspapers, their own churches, etc., entirely or almost outside the current of American life and thought, islands of European life in the midst of Americans. Add to this that among large portions of the Protestant population there exists great prejudice against Catholics, based partly on their fears that the Pope will attempt to control the Government of this country, partly on their grotesque notions of Catholic "superstition." It is clear how easily all this could be brought together to constitute a very formidable programme of religious and racial strife.

Who are the leaders and how strong is the Klan? The public leaders are almost in every case proved to be men of very unworthy lives who use the movement for various purposes, financial, personal or political. The motive power behind the movement is, however, undoubtedly a group of Protestant ministers, some of whom hope through it to bring the masses back to allegiance to their churches, others of whom are aiming at political control of the United States. The Klan has aptly been called the "secular arm of the Methodist Church." It is the irony of the situation that though one of the purposes is "separation of Church and State," they are aiming at the union of State and Church, that is, their own particular church.

It is difficult to estimate how strong the movement is. It is secret in membership, yet makes loud claims to very large numbers. It has obtained political control for the moment in four States, Maine, Colorado, Indiana, and Oregon, and is still very strong in some of the southern States where it originated. It is strongest where Catholics are fewer and the Church less known, weaker in the cities than in the country. It has little or no political power in National, that is, Federal, affairs.

2. *Dogmatic differences.* The United States has lately also been disturbed by another phenomenon, namely, bitter controversies on matters of religion among opposing schools of thought among Protestants. To understand this it is well to recall that for seventy-five years nearly all Protestants have been educated in the public schools, which form a complete system of primary, secondary, collegiate and University education, under State control. These schools are "neutral," that is, while not denying the existence of God and the other fundamental truths of religion, yet do not admit these truths of religion to any place in the system. Moreover, most of the University professors are materialists, atheists, or agnostics, and their teaching, of course, descends downward throughout the educational system. Lately, therefore, the Orthodox Protestants have discovered to their horror that the vast majority of their educated men, even in the ministry, are practically unbelievers, or have at most, what is more dangerous even, a purely modernistic attitude towards religion. This movement has been going on quietly until three years ago it was challenged publicly, when immediately the Modernists took the offensive with concerted and successive denials of the Virgin Birth and the Divinity of Christ, and this year with propaganda for monistic Evolution, which is for them simply a denial of the existence of the Christian God, transcendent, omnipotent and creating. Many, while continuing to say the Nicene Creed, do so in a purely "symbolic" sense; that is, pragmatic and subjective. Nearly all the serious and popular reviews defended the Modernist side of the controversy. One good result of the affair has been a greatly increased popular interest in doctrinal religion, which gives the Church her chance.

3. *The Dayton Evolution Trial.* This was an event of much more supreme importance than was attached to it by many who did not see the underlying causes. Superficially,

it was only the trial of an obscure secondary school teacher for the violation of a stupid law. Fundamentally, it was an incident, and an important one, in the struggle between the disintegrating forces who wish to use evolution as a potent weapon against faith and the authority of the Bible, and the orthodox Protestants who are trying to preserve some remnants of the truth. Unfortunately, the Protestants attempted to use the State to enforce their particular interpretation of the Bible, and the liberals made a perfectly legitimate appeal to the fundamental principles of liberty of the American Constitution. The attitude of Catholics was, therefore, different from both. They stood with the Protestants against the liberals who hold materialistic evolution to be a proved fact, and they stood against the Protestants who invoked the principle of majority supremacy in matters of faith. The trial was watched with extreme anxiety by nearly the whole Protestant population, for it was well understood by them what important issues were involved. The result was necessarily inconclusive, except that it furnished the evolutionists the occasion to impress the philosophy of evolution more deeply in the national consciousness. 1

4. *The School Question.* Among the liberties which Catholics must exercise eternal vigilance to preserve is the liberty of education. Originally in the States most educational institutions were in the hands of various religious sects. Catholics also began their own primary, secondary and collegiate schools. The Constitution recognized and guaranteed this as an inalienable right. But about 1845 a secular public school system was established under local city and State control. This system grew and expanded until now it is an enormous network of schools of all kinds under the control of the local authorities in each of the forty-eight States. The Federal Government is granted no power over education, except that of advice which it exercises through a bureau in the Department of the Interior.

Lately, however, two strong movements have been started, sponsored by the Masons of the Southern Jurisdiction, who, unlike those of the Northern Jurisdiction, are closely allied with the Grand Orient of France. These movements have been taken up by the Ku Klux Klan and by many other militant Protestants. They are: to establish a Federal Department of Education and to pass laws making it obligatory

on every child to attend the public schools. This would suppress Catholic Schools. Such a law was actually passed by referendum by a majority in the State of Oregon. Immediately, two private schools, one Catholic and one Protestant, started court proceedings alleging the unconstitutionality of the law. The Supreme Court of Oregon declared it unconstitutional, and an appeal was taken to the Supreme Court of the United States, the highest tribunal in such cases: a co-ordinate branch of the Federal Government with the Executive (the President) and the legislative (Congress). In June, 1925, the Supreme Court declared all such laws unconstitutional. It was one of the greatest victories ever won by Catholics in their struggle to retain their liberties. The case was argued by Catholic lawyers, on the principle that the right of the parent to direct the education of the child is a natural and inalienable right, which antecedes the State, and is in fact guaranteed by the Constitution of the United States. This principle was formally and explicitly incorporated by the Court's decision in the jurisprudence of the United States.

The other project of the Masons, to put a Department of Education into the Federal Government, is being discussed now. Some Catholics are inclined to accept this proposal, but the more far-sighted see in it only the first step towards taking away the power of local control from the forty-eight States and centralizing it at Washington. The struggle is just beginning, but there seems no doubt that, if they unite and persevere, Catholics will obtain the victory over this movement, too, as they have over similar or more dangerous movements in the past.

II. THE CATHOLIC POSITION.

We are now enabled to understand how Catholics in the United States stand at the opening of this year of grace, 1926. It has already been said that this position will be understood by recalling that they find themselves in sympathy in the main with a political tradition which is nearly wholly Catholic and yet find themselves in a country where the majority is Protestant or non-religious. We can see how this works out in practice.

(a) *The Catholic Tradition.* It may seem strange to many to hear that the American political tradition derives in the main from Catholic sources, and in particular from

St. Thomas, and from the political theories of the Middle Ages. Yet this is the very conclusion arrived at after a series of very interesting studies by Father Moorhouse Millar, S.J.¹ The political thought of the founders of the American Republic was that of the English and American Whigs of the eighteenth century, who derived it directly from the writings of Suarez and Bellarmine. This is particularly true of the origin of civil authority and of the end of law, in both of which the traditional American doctrine clashes sharply with the contractual and naturalistic theories of Rousseau. The demonstration that Suarez' and St. Thomas' theories are the same has been made exhaustively by Professor O'Rahilly.² Thus the circle is complete.

There is, however, this to be noticed, that, superimposed on the original theory, or rather co-existing with it, are certain ideas derived from the makers of the French Revolution, and brought to America by men like Jefferson, who visited France after the United States were formed. Incidentally, the co-existence of these two traditions goes far to explain the often contradictory actions of American statesmen, who will act now from one, now from the other, unconsciously. The Supreme Court, however, which has so often vindicated the natural law and the rights of Catholics, has preserved the original theory practically unchanged in its traditions. There has also been nearly always a Catholic among the seven Judges, and twice the Chief Judge has been a Catholic. The result of all this has been that Catholics will always be found fighting for the maintenance of the Constitution, which has been in fact the strongest guarantee of the freedom of the Church, and one of the chief contributing causes to the extraordinary growth of Catholicism in the United States.

(b) *The Growth of the Church.* It is admitted by impartial observers that one of the most extraordinary events in the glorious history of the Catholic Church has been the enormous physical growth of the Church in the United States. It is plain, then, that no one can understand the present position of Catholics who has not some idea of the necessary lines along which Catholic action had had to be guided during the years that precede. Fifty years ago, the

¹ "The State and the Church," Macmillan, 1922, pp. 99-194; cf. also "America," December 28th, 1918, January 25th, 1919, August 21st, 1920, September 4th, 1920.

² "Studies," Dublin, December, 1917, March, 1918, March, 1920.

Catholic population was 5,800,000. It is now by a very conservative estimate, counting only Catholics who are known to attend Church regularly, 18,650,000. For one thing, churches had to be built for all these Faithful. There are now in the United States 17,284 churches and nearly all of these have been built in fifty years. Moreover, it was early made the policy of the Church that every Catholic child should attend a parish primary school, and that wherever there was a church there should be, if possible, a Catholic school. There are now 7,244 parish schools, and every large diocese opens from ten to fifteen new ones every year. The Catholic school system is intended to be complete, and so there are 646 secondary schools, 115 colleges and sixteen Universities for Catholics: more than half of the colleges and Universities being conducted by Jesuits. It is worthy of note that all these thousands of religious and educational buildings have been erected in recent years, and not by the large contributions of rich Catholics of whom there are relatively few, but by the accumulated small donations of the middle class and workers. It is reckoned that more than \$75,000,000 (£15,000,000) is given by the Catholic Faithful for educational purposes alone every year.

This, of course, is merely the physical basis of the Missionary work of the Church in the United States, but the very size of the effort is a fair index of the loyalty and spirit of self-sacrifice of our Catholics, who receive no monetary help from the State for their schools, and besides, are heavily taxed for the upkeep of the public schools as well. Another index of the same spirit often noticed by the foreign visitors to America is the very general attendance at Sunday Mass and the Sacraments by men as well as women. This is especially noted among those of Irish, German and French-Canadian origin. It is to be expected then that he who seeks the distinguishing characteristic of Catholicism in America will find it eminently practical. This is made all the more necessary, since the vast majority of American Catholics spring from immigrants who were drawn from the lower middle and peasant classes of Europe, and who come to live in a country where they will be the minority in the midst of a large non-Catholic population. Such a situation means that the Church's action will be mainly pastoral and educational, and therefore these two aspects coalesce to form the physiognomy of Catholicism in this country. To preserve

and spread the Faith, and to lift up the Catholic people through education till it is equal with the best in the land, such is and must remain the main activity of the Church. In a sense, the latter function is made easier in a country where equality means mostly equality of opportunity to better oneself, and where education is looked on as the right of even the lowliest.

(c) *Congresses.* A glance at the more important Catholic Congresses held last year will give a fairly good idea of the extent of Catholic action at present. At Pittsburgh was held the Catholic Educational Association Convention. This association has for its membership representatives of all the Catholic schools, colleges and Universities and the Directors of Education of each of the dioceses. It provides for common action, both interior and exterior: it protects Catholic interests before the legislative bodies of the various States, and formulates a common national policy in this regard: it also sets standards of scholarship for all classes of Catholic schools, requirements of entrance into the college and conditions of receiving academic degrees, which all Catholic colleges are entitled to confer from the baccalaureate to the doctorate in each of the subjects taught. Thus is secured a uniform and high standard of scholarship.

This was followed by the general convention of the Knights of Columbus, which lately has received such high encomiums from the Holy Father for its work among the young men of Rome. This society has a membership of 750,000 men, who must be practising Catholics to belong to it. The feature of this year's meeting, besides the report of the work at Rome, was the adoption of a comprehensive scheme of care for the moral and intellectual welfare of working boys between the ages of fourteen and eighteen. Much good is expected from this initiative, since this class is the one most usually neglected everywhere. The Central Verein, a very powerful society of Americans of German descent, held its annual convention at Chicago. It is chiefly interested in social works of all kinds, and issued a very interesting programme of activities to be followed out by the various local societies which compose it. The Conference of Catholic Charities at Washington was a congress at which all the social agencies working in the United States were represented and which discussed the social problems facing Catholics in the country. Special attention was given to

questions of the family, and the young, and to civic duties, especially of women, who vote in the United States. Two other interesting congresses were those of the Federation of Catholic Alumnae and Alumni. These are federations of the various societies of the women and men who have been students at Catholic colleges.

The most important of all these congresses, of course, was that of the Cardinals, Archbishops and Bishops of the United States. These constitute the ruling body of the National Catholic Welfare Conference, which is formed into various committees, Education, Legislation, Press and Publicity, Social Action, etc. These committees of the N.C.W.C., as it is called, co-ordinate and guide all the Catholic activities, leaving, of course, the requisite and due autonomy to each diocese. The department of Press and Publicity maintains a News Service distributed each week to the eighty or more diocesan weekly newspapers, a service which has resulted in a great improvement of the Catholic press, for the news service has correspondents all over the country and in all the countries of Europe. The result will necessarily be a greater solidarity of the Catholic people among themselves and with their brethren in Europe.

(d) *Problems.* Among the principal problems which confront the Church are those of immigration and education. Though vocations to the secular priesthood and to Religious Orders have been very plentiful, there have never really been enough priests in the United States to care for the constantly increasing numbers of Catholics who come to the new world to seek their fortune. This is especially true of those who do not speak the language of the country, and who very often either refuse to learn it, or find themselves among groups of their own where they do not feel the necessity of learning a new language. Moreover, this tendency to group themselves together has also created a very serious social and civic problem, for with their own churches, their own schools, their own newspapers, they form a class by themselves and often take very little part in the stream of American life around them. Besides, radical and anti-religious societies from Europe get a foothold among them, and all this, added to the fact that many of them have a poor tradition of attendance at Mass and the Sacraments, render it extremely difficult for the Church to exercise over them that influence which is necessary if they are to be saved to the

faith. Hence it is both a civic and religious problem, and gave rise to the immigration law which restricts immigration from Europe until it becomes possible to assimilate those who have already come. The evident advantage to the Church of this law is that it also stops the stream of new Catholics and makes it possible in the meanwhile to attempt to bring back to the Church many who are already here and have never come under the pastoral care of the Catholic priest.

The other problem concerns education, for though much has been done, yet much remains to be done. The laws of the Church concerning attendance at non-Catholic Universities and schools are clear, and it has become the ambition of the Catholic educators, principally religious, to supply Catholic youth with every form of training at a Catholic college which it needs, and which in the past it has often had to seek at non-Catholic institutions, where the Faith of the Catholic is in danger. At present, out of 73,000 Catholic young men and women attending higher school only 36,000 are able to be in Catholic colleges. It can easily be seen that, in view of what has been done in the past, it will also be possible to supply educational facilities in Catholic institutions for the other fifty per cent who at present are exposed to danger to faith and morals in non-Catholic Universities and colleges. It is true that there exist the so-called Newman Clubs at many non-Catholic colleges to care for the religious instruction of Catholics there, and lately there has been agitated the plan of the "Catholic Foundation" where the Catholic Club becomes a part of the University, and offers courses in religion for which the Catholic student receives credit for his degree from the University itself. However alluring this latter plan may seem, it is full of grave danger, for it is based on the unsound theory of the divorce of the intellectual and the religious in man, as if they were two separate compartments in his mind, and as if an education which is based on such theory could ever be a fit substitute for a really Catholic education. This is one of the struggles which at present are occupying the minds of thinking Catholics in the United States.

WILFRID PARSONS.

PÈRE PAUL GÉNY, S.J. ; AN APOSTLE OF YOUTH

"**I** AM ready for death and am waiting for it willingly; the thought of it is a rest to me." So spoke Père Gény, a few days before his own death, to a young man who came to him for counsel; and in all his Retreats and Conferences this thought of death, and especially of sudden death, was insistently dealt with—there could be no quiet of soul unless the soul were prepared for death. He himself could say that he was "ready," even "willing." Upon that readiness and willingness death came, tragically sudden, violent and horrible, on October 12th, 1925.

Paul Gény was born at Nancy, in 1871, on November 12th, a son among many sons and daughters, of a family rather unusual for its gifts of heart and intelligence. One of his sisters became Superior-General of the Little Sisters of the Poor; a brother was Provincial of his Order; another held a high commercial post at Creusot; yet another, one of the most distinguished jurists of the modern school, is Dean of the Faculty of Law at Nancy. Paul, the youngest, was sent to the College of Malgrange, where he was brilliantly successful; he then entered the Bishop's Seminary at Nancy, but, in 1891, went to join his brother in the Society of Jesus. He underwent or, more truly, undertook the long formation, spiritual, philosophical and theological, which the "Company" insists upon for its soldiers, and in addition, he was sent to the Catholic Institute in Paris and to the Sorbonne, where he took his degrees in philosophy and mathematics. In 1904, he was ordained at Enghein, and from 1906 he taught philosophy to the French Jesuit Scholasticate which had taken refuge in Holland at Gemert. In 1910, he was called to Rome and to a Chair in the Gregorian University. Except for a brief time during the war, when he took his place on the French Front as Military Chaplain,¹ he taught continuously in the Gregorian University, with soundness and brilliance, that philosophy which is the fundamental discipline of the human mind and is set by the Catholic Church in the forefront of higher education. At the age of 39, therefore, Père Gény began his life's work, and at the age of 54 he laid it down—for ever.

¹ He was decorated with the Croix de Guerre.

The present Gregorian University is, of course, the spiritual heir of that Roman College which Gregory XIII. built for the Society in 1582. This, almost at once, became famous, counted five Saints and ten Popes among its alumni and had a list of Professors full of illustrious names,—Bellarmine, Suarez, De Lugo and many others. When, at the taking of Rome in 1870, its magnificent buildings were confiscated, the Jesuits re-opened their courses at the immense Palazzo Borromeo hard by. Here come, to-day, 1,200 ecclesiastical students from no less than fifty Colleges and Institutions for their courses of philosophy and theology. It is one of the sights of Rome to see these young men, in picturesque dress, thronging to the lectures. Scarlet cassocks and purple and black ones, the gay sashes of the national Colleges, the habits of Religious Orders, meet, mingle and jostle in the narrow street that runs curving from Sant Ignazio to the Pantheon. Here then, Père Gény taught.

He was an enthusiast for his own science of philosophy, an enthusiast for the teaching of it. His first book was a collection of articles dealing with this question of teaching. His own lectures were so clear, vivid and, so to speak, personal that they clothed what are apt to be dry bones in a live garment of flesh. The generations of students—a student's "generation" is brief—who sat in his lecture-room during fifteen years, carried away their potent memories of great matters greatly treated, convictions based deep-down upon apprehended truth, and an intellectual formation to remain a possession for life. His authority and prestige grew as the years passed, and as his students passed to fill places in the ranks of teachers, workers, thinkers. He taught not only complete courses of philosophy but was often, at one time, teaching several subjects. To each man, however, his own gifts. With all his ardour, Père Gény was always, perhaps, less a philosopher than a very brilliant teacher of philosophy. He was thoroughly conversant with his great subject, historically minded, a reader who could tear quickly the heart out of many books, but an expounder of systems rather than a profound or analytical thinker. He could set his class on fire, the sceptical and critical along with the rest, but for the former he did not invariably find the word of final wisdom, and they were apt to feel, at times, not so much convinced as carried away.

He used his pen in "*Etudes*," in the "*Revue Neo-scolas-*

tique," in the "Revue de Philosophie," "Scuola Cattolica," "Annales de Philosophie de Louvain," and especially in the "Gregorianum," the organ of his University. In this last, he had charge of the philosophical section. For his pupils, he caused to be printed a Critical Study and a History of Philosophy, which attracted much attention from the learned; he was preparing an edition of these books for the general public. Besides all this, he had brought out with frequent and full revision, nine editions of his colleague, Father Remer's "Summa Philosophiae Scolasticae." His devotion to St. Thomas showed itself in his warm co-operation with Mgr. Talamo and Père de Rohellec of the French Seminary in arranging the "Week of St. Thomas" in 1923, and the Thomistic Congress of a few months ago. During his last vacation he edited, with minute care, the "Acta" of this first International Thomistic Congress, a book of 300 pages which will remain the last of all his literary labours.

He was a man of iron constitution and of unbroken health, and he needed to be so for his heavy labours of mind and soul. His was—says one who knew him well—"a magnificent interior life," almost unchangingly united with God, full of a singular self-giving and self-forgetfulness. He was notably serene and of an austere sweetness; he was very humble in his eagerness to collaborate with his brethren in any lowly capacity or in any hidden way; his splendid activity in spiritual and intellectual work sprang from unusual depths of faith and conviction. Lay Catholics are accustomed to say, very briefly and simply: He was a good priest, a good Religious, without realizing for a moment what fine praise they are bestowing, but when a fellow-Religious says emphatically of Père Gény that as a Religious he was "admirable," and as a priest "a real one," "*un vero sacerdote*," we know well what weight and force belong to the sparing words. The same fellow-Religious dwells on the penitential character of Père Gény's spirituality, on his inadvertent admission that he had worn a hair shirt for a long time, and so "was sure" that it did no injury to health, and on his practice of abstaining from all drink except at meals, even during the hottest weather. The penance that consists in perfect regularity was also his and the further discipline of an extreme recollection.

Père Gény seemed to have, in truth, enough to do; his work of intellectual charity, "teaching the ignorant," form-

ing the incomparable human mind to its finest uses, firing his students with the zeal of learning, guiding them in the rarefied atmosphere and the sheer paths of metaphysic seemed to be one man's work. But there are men who attempt—and accomplish—the work of more than one man. The peculiarly ordered and intensified training of a Jesuit has, perhaps, this as its natural result—to fit him to work double tides. At any rate Père Gény did this. He gave the Spiritual Exercises to many religious Communities. He gave them to groups of students and professional men. He was Spiritual Director to numbers of students and to a rather chosen group of youths belonging to the Sodality at the Collegio Massimo and to that of the *Prima Primaria*. He gave special courses to the "Institute of Religious Culture" for lay students, which owes its existence to the Gregorian University. He received, in his own room, an interminable string of men who came to him for advice.

It was in 1918 that his real Apostolate among the youth of Rome began. The ardent young men, whom Mussolini was to sweep into the ranks of the Fascisti, gathered of their own will round the fine austere Jesuit. He became their unique friend; his disciplined gift for attracting and consolidating affection had full play. Blessed are the holy, but blessed also are those who can be attracted by holiness. Now Italy's two words of praise are "bello" and "santo"; "*è un sant'uomo*,"—with that repute a man may still open many doors. But to keep them open? Père Gény, intellectual, full of energy and decision, courteous, sympathetic, never allowed the doors to close. His pupils in the lecture-room knew him no better than the bands of "ordinary" young men whom he took for country excursions into the hills of Latium and the Abruzzi, of whose games and sports he was, almost, a participant.

There came a day, indeed, when Père Gény had to consider whether the time given to his young men would not prevent his undertaking a considerable literary work on which, in a sense, his heart was set. He was urged to write that book. But he told a friend that, after long prayer, he had chosen the work that had in it more of God's glory and less of credit to himself. So the book vanished into the world of improbable things, and the young men became every day more actual. He was their very strong and decided Director, trying to train them to something of his own Spartan abstentions, urging them, as far as might be, to lean

to the sterner way of life. Nor did he urge it upon deaf ears.

One who listened to Père Gény during several years of the Conferences he gave at the Convent of the Helpers of the Holy Souls, speaks vividly of the impression he made, of the spare figure, the very quiet face, the low penetrating voice. But the whole of Père Gény seemed to be concentrated in his unusually large and very deeply-set eyes, and when he spoke of Divine things, these powerful eyes were lit up so that the soul itself seemed to be burning in them. No one, then, could fail to believe in the imminent reality, the splendour and the truth of that "other world," at times so dense to us, at all times so little known.

The fatal day, October 12th, dawned over Rome, and Rome awoke to prayer and affairs. Père Gény had just finished a Retreat to the Missionaries of the Sacred Heart in Via Torino, was about to give one to the students of the Lateran Seminary and, after that, to a group of professional men at Villa Carpegna. October 12th was one of his rare free days and he had asked permission to take two nephews of his for a little trip to the Castelli Romani, in the Alban Hills. On the evening of the 11th, Père Gény was his own attractive self at recreation, and even jested about death with one of the Fathers, saying: "Oh I am ten years older than you, I shall die first." On the morning of the 12th he made his last meditation, said his last Mass, knelt for his last thanksgiving. He left the house and walked to the Tramway Station to meet his nephews. The nephews had misunderstood his directions and had gone to wait for him at the Central Railway Station instead. Père Gény, when he had convinced himself that they were not coming, paid a short visit to the Collegio Massimo, hard by the Tramway Station, then walked towards Via San Basilio where his nephews were staying, thinking doubtless to find them, or to leave some message. Who would have given a second glance to the figure of a priest passing the flashing fountain in Piazza Esedra, threading the narrow streets, coming into Piazza Barberini under the great Palazzo, turning into Via San Basilio? In the pure air of the Roman morning, the pouring Roman sunshine, the piled flowers at the street-corners, who could have divined the black and secret danger? No human mind, but doubtless the powers of the other world gathered and watched and the Hand of the Lord led His servant, step by step. Then the blow fell. A soldier

sprang upon the priest from behind and drove a bayonet with full force into his side, tearing through heart, lungs, intestines. Then the murderer fled, flinging the scarlet, dripping weapon down upon the pavement. But he was immediately seized. Père Gény did not at once fall, but leant fainting against the wall. When one of the gens d'arms rushed to his support, he said in a very hoarse voice: "Why do you kill a priest who has never done you harm? Call a priest to me at once. . . . I am . . . dying." He never spoke again.

A passing automobile was stopped and Père Gény was driven to the Hospital of San Giacomo, near the Tiber. The doctors found him in a hopeless condition, soaked in blood almost from head to foot, with the deep cruel wound bleeding internally also. A Capuchin Father gave him Extreme Unction, a few minutes later Père Gény was dead. The Sisters of the Hospital found some visiting cards in the priest's pocket, and so were able to telephone to the Gregorian University: "One of your Fathers has just been brought in to us, dying." Startled, horrified, the Fathers of the University hurried to the Hospital, having hastily summoned Father General and Father Provincial. They found Père Gény tranquil, smiling, at peace, but the closed eyes would never open again in this world and upon the lips lay the seal of a more than Carthusian silence.

The news of the crime and the awful tragedy ran throughout Rome, the midday papers blazoned it, the evening editions had full accounts. All spoke with real reverence of the dead priest. Visitors thronged the Hospital where he lay, his young men came with armfuls of flowers, prelates and priests came to pay him their last respects. After the autopsy, the body was moved to San Macuto, the small church of the Gregorian University, and there passed before it immense throngs of the Roman people, praying and in tears. On the morning of the 14th, the coffin was carried to the Altar of San Luigi, in Sant Ignazio, and there, surrounded by his own Order, his young men, members of the other Religious Orders, by prelates and ecclesiastics, Père Gény lay for the Mass of Requiem and the solemn Office for the Dead. The military authorities sent a representative; the aged Jesuit, Cardinal Billot, was among the mourners; a crowd of his young men received Communion, many of them went weeping to the rails. He was carried on the

shoulders of young men to the hearse that waited in the Piazza, and surrounded by young men on foot, he was borne to distant Campo Verano, the Cemetery of Rome that lies close to San Lorenzo *fuori le mura*. The roses and lilies that had been heaped upon Père Gény's coffin were divided among his young disciples. The motive of the terrible crime that cut off Père Gény's life is still unknown and the trial is not yet in sight. The Jesuit Fathers, in a memoir of the murdered man recently published, have made known their forgiveness of the murderer and their prayers for his salvation. It would be impossible to record the telegrams, letters, messages of condolence that have flowed to the Gregorian University; the Holy Father and the Cardinal Secretary of State head a distinguished list.

Two schemes, originated by "Père Gény's young men," must give him untold pleasure. The Sodality of Collegio Massimo, in memory of their excursions with Père Gény in the mountains of the Abruzzi, made a pilgrimage to the highest point where they had been with him, taking a small altar and a priest, and there in the high, lonely place, Mass was said for their dear Father and they received Communion. Other of his young men have determined to collect funds and endow Villa Carpegna with free "places" for needy Retreatants. No work could have been so dear to Père Gény as this one of Retreats, and especially Retreats in Rome.

For Père Gény loved Rome and, in the words of one of his colleagues at the Gregorian, he had made himself "tutto Romano," completely Roman. Rome was to him a city not built with hands but founded on the Divine Will and upheld by Divine Strength; consolidated too by the prayers of the Saints, the fiery constancy of the martyrs, the arduous final purity of innumerable souls. He saw it as the unshaken centre of a shaken world, the seat of God's Vice-Gerent; he loved it as the field of his own Apostolate.

It has all passed, it is all over.

The school-days at Malgrange, the studies in Paris, the teaching at Gemert, the long years in Rome, the labours of soul, of intelligence, of heart, the temptations, the difficult costly victories, the weariness of this weary life, the joy of this joyful one—all is done and passed.

There remains only the love of that soul for its Lord and the preventive, unalterable love of the Lord for His priest.

M. CHADWICK.

A SCIENTIFIC EIRENICON

i

IT is now more than half a century since Dr. Draper of New York published his "History of the Conflict between Religion and Science." That celebrated literary bombshell caused what the war-despatches used to describe as "a certain liveliness," on the various intellectual fronts of the time. Its detonation was heard all round Europe and the least that many people expected as a result of the bang was the speedy collapse of the Vatican, for it was at the Vatican that the bomb was aimed. Draper informed his readers that he "had little to say respecting the two great Christian confessions, the Protestant and Greek Churches. . . . In speaking of Christianity reference is generally made to the Roman Church, partly because its adherents compose the majority of Christendom, partly because its demands are the most pretentious, and partly because it has commonly sought to enforce these demands by the civil power. . . . As to Science she has never sought to ally herself to civil power. She has never attempted to throw odium or inflict social ruin on any human being. She has never subjected anyone to mental torment, physical torture, least of all death, for the purpose of upholding or promoting her ideas. She presents herself unstained by cruelties and crimes. But in the Vatican—we have only to recall the Inquisition—the hands that are now (A.D. 1873) raised in appeals to the Most Merciful are crimsoned. They have been steeped in blood." So ran the preface to the famous book, and its conclusion was as follows: "Roman Christianity and Science are recognized by their respective adherents as being absolutely incompatible; they cannot exist together; one must yield to the other; mankind must make its choice—it cannot have both." (p. 363.)

These words were written in the great days when Huxley, Tyndall, Clifford and company used to spend their leisure scalping unwary theologians. It was an age of optimism when most of the world's enigmas had been triumphantly solved and, outside the Church, men found in matter "the promise and potency" of life and thought and everything else. The universe, everyone knew, had been derived from an infinite swarm of "tiny billiard balls barging into one

another." Every bit of it, including man and his religion, could be explained beautifully by matter and its motions alone. The older mechanists had been content to keep their theory on a chain. For Newton, his cosmology was a scientific hypothesis and no more, but, as time went on, other prophets arose who were not hampered with that great man's scruples. The French encyclopedists in particular saw in the thing certain anti-Christian possibilities. They let it loose in the shape of a dogma, but it was only a small dogma as yet, in fact a mere pup. However, being fed with much assiduity on such inflating stuff as the Positive Philosophy, it quickly began to wax fat. And then after a dose of atomic theory, conservation of energy and evolution, it went clean mad, making the second half of the nineteenth century hideous with its bow-wows. The bow-wowling all came to this that "matter," which of course everyone understood, was everything, or rather matter and motion, because it was from the aimless movements of matter that suns and stars were begotten, as well as man and his pathetic little dreams of a God and a Hereafter.

That was science as understood in the seventies. The mechanical explanation of the universe was not regarded as a theory but as a plain, proved fact which none but the ostriches of theology would be foolish enough to try and evade by burying their heads in the Bible. One has but to read the Prologue to Huxley's "Essays upon some Controverted Questions" to see how far and how mad the dogmatism of science had gone. The religion of Jesus Christ is treated there with the superior airs that a rubber hunter might adopt towards a West African superstition. The dog, by which we do not mean Huxley but Huxley's conception of science, snarled and snapped at Christianity as only a mad dog could. But, just as in the poem, "the dog it was that died."

How that came about is a long story, of which we need recall but a few details in this place. Curiously enough, it was the theory of evolution, the proudest of all its triumphs, that was to bring about the overthrow of Naturalism, for that theory called attention to certain aspects of reality which mechanism found it impossible to explain. Evolution, the critics urged, presents us with reality not as a closed system but as a perennial action under the stress of which new qualities are continually arising. It is a creative activity from which emerge results that the celebrated Calculator of La-

place could never have foreseen, were he a thousand times wiser than he had been supposed. Then again the mechanists were asked all kinds of awkward questions by such Socratic nuisances as Bergson and his friends. Was not the intellect itself, which mechanism glorified, but a means of adaptation to environment and an instrument for the preservation and development of life? If so, why should it, unlike every other faculty and organ, be regarded as immutable and its categories be given the value of universal necessary forms? At this point the pragmatists joined in the fray and whatever the worth of their own theories, they made things decidedly awkward for nineteenth century rationalism. A series of great men took it in turn to examine the foundations of the tower of Babel which it built in its pride, and found them very sandy and unsafe. Mach pointed out that science at its best can only give a line-drawing and not a complete picture of reality, for its purpose is to guide men through a maze of facts and in doing this it has necessarily to abstract from the concrete details which form the very core of the real. This same famous critic distinguished three periods in scientific thought, the first experimental in direct contact with reality, the second deductive, not so much in contact, and the third theoretical or formal, not in contact at all. The mechanistic explanations belong to this third period and according to Mach they are "quite fictitious, though still valuable, modes of describing phenomena." Furthermore he says that "to place the laws of physics actually in external nature is to hypostatize an abstraction of purely human origin," and that is precisely what Huxley and his like were doing all the time. Other famous figures in the fight were Boutroux, Leroy, the Catholic Duham, Poincaré, Karl Pearson and James Ward, but about their contributions to the overthrow of mechanistic science it is not necessary to speak. That overthrow resulted not only from the assaults of the great methodologists, but also from many a hard blow dealt by the laboratory workers. Dalton's atom, or unsplitable thing, was shattered into millions of electrons and took its place in the dictionaries as one of those *lucus a non lucendo* words which are the joy of lexicographers. In the biological field Driesch showed experimentally the impossibility of explaining certain facts such as the phenomena of regeneration, by means of physical and chemical laws. In psychology Bergson invalidated the

attempt to apply mathematics to psychic phenomena by calling attention to the qualitative differences which put these phenomena outside the sphere of the measurable. And the same thing happened in other fields, so that before the close of the nineteenth century mechanism as a scientific dogma was pretty well criticized out of existence. We have now to see whether the marvellous developments of science in the last generation confirm the hostile verdict or whether they have served in any way to rehabilitate the shattered system.

ii

Three months ago the Sheldon Press published a book entitled, "Science, Religion and Reality."¹ On the very first page Earl Balfour writes as follows:

When I was asked to contribute this Introduction I vaguely remembered a work published fifty-two years ago by Dr. Draper, entitled "The Conflict between Science and Religion." His volume, which went through many editions, was one of a very respectable series of scientific handbooks, called the International Science Series. It was composed in a most pessimistic vein. He supposed the Western world to be on the edge of an intellectual revolution, catastrophic in its suddenness, incalculable in its results. The collision between science and religion, rendered acute by the then recent Vatican Council, could end, he thought, only in one way. Educated mankind would suddenly awake and find themselves in a world from which religion had been finally expelled by the sciences born of rational research. Though not (as I suppose) himself embarrassed by any form of religious dogma, he was too cautious a man to regard the prospect without some disquiet. But the disease (he thought) was far advanced; he knew of no remedy; all he could do, therefore, was to warn his readers of a peril he foresaw but was unable to avert; and this he did. Half a century has passed since Dr. Draper wrote, and religion is still with us. Not only so, but, so far as I can judge, its relations to science are more satisfactory at the end of this period than they were at the beginning. . . . In such circumstances, it is not perhaps surprising that the most interesting characteristic

¹ Pp. 396. Price, 12s. 6d. net.

of Dr. Draper's volume of 1873 is its total *want* of interest for readers in 1925.

There are nine essays in "Science, Religion and Reality," besides the admirable introduction from which we have quoted. Six of these essays are by well-known scientists and philosophers. Professional theologians are responsible for the other three and, strangely enough, from a Christian standpoint they form the most unsatisfactory pages in the whole book. As it is the scientific point of view we are in search of at present, we may pass over Professor Aliotta's, in many respects, admirable contribution from the side of philosophy, and concentrate on Professor Eddington's essay, "The Domain of Physical Science." As soon as we begin to read him, we feel that we are in a different world from that in which the crusaders of Naturalism lived, moved and had their being. This is a very modest, humble world, full of limits and reserves such as the Victorian optimists never dreamt of. "We have recently realized," says Professor Eddington, "that the claim of physics to be an exact science is only allowable because its subject-matter is much more restricted than is commonly supposed." (p. 198.) Then to illustrate the kind of knowledge which physics can handle in an exact manner he proposes the following delightful examination problem:

The examiner, exercising his ingenuity, begins, "An elephant slides down a grassy hillside. . . ." The experienced examinee knows that he need not pay heed to this; it is only a picturesque adornment to give an air of verisimilitude to the bald essentials of the problem. He reads on, "The weight of the elephant is two tons." Now we are getting to business; henceforth the elephant can be dropped; it is "two tons" that the examinee will really have to grapple with. What exactly is this two tons—the real subject-matter of the physical problem? It connotes according to some code a property, which we can only vaguely describe as *ponderosity*, occurring in a certain region of the external world. But never mind what it connotes; what *is* it? Two tons *is* the reading which the pointer indicated when the elephant was placed on a weighing machine; it is just a pointer-reading. Similarly with the other data of our problem. The mountain flank is replaced by an angle of 60°—the read-

ing of a plumb-line against the divisions of a protractor; and its verdant covering is replaced by a co-efficient of friction which though perhaps not directly a pointer-reading, is of kindred nature. . . . If then only pointer-readings (or their equivalents) are put into the machine of scientific calculation, how can we grind out of it anything but pointer-readings? But that is just what we do grind out of it. The question was, say, to find the time of descent of the elephant, and the answer, 16.5 seconds—that is to say, the difference of two pointer-readings on the seconds'-dial of our watch.

The moral of the story is then underlined by its narrator. Physics has exact knowledge only of these pointer-readings. The readings reflect the fluctuations of the world-qualities but our exact knowledge is of the readings, not of the qualities. "Until recently physicists took it for granted that they had knowledge of the entities dealt with, which was of a more intimate character. . . . In considering the relations of science and religion it is a very relevant fact that physics is now in course of abandoning all claim to a type of knowledge which it formerly asserted without hesitation." (p. 199.)

Professor Eddington hazards a few guesses here and there for purposes outside science, which was what the Victorians were always doing. Nothing illustrates better the difference between, say, Huxley and him than the modesty and reluctance with which he makes these very infrequent excursions into the realm of speculation. "Let the scientist stick to his pointer-readings, is a good rule," he says, "and if, like many before us who have broken it, we have lost our way in the outer fog, we may perhaps plead that it was necessary to show that students of the nineteenth and twentieth centuries have at least different ways of losing themselves, and the unqualified materialism of the last century is not to-day the most inviting bypath." (p. 217.)

The next essay in the book on "Mechanistic Biology," is by the Editor, Mr. Needham. At first sight it might seem as if this essay was going to spoil everything because its writer professes mechanism open and unashamed. Indeed, much of his space is devoted to sharp criticism of Driesch, Haldane, and other neo-vitalists. But, reading on, one soon discovers that the mechanism of Mr. Needham is

mechanism with a difference. It has, as in the previous essay, foregone its lofty claims to finality and recovered as a method the innocence it lost while masquerading in the borrowed plumes of metaphysics. Once again, strong stress is laid on the limitations of science and we are given to understand that, if mechanism as a method has great advantages, mechanism as an ontology is only a disreputable superstition. "Writers on the scientific side in the last century, such as Clifford," says Mr. Needham, "never realized that because of the very methods of science it has its definite limitations, not in subject-matter, but in technique. Word-symbolism, averages, approximations, statistical data, general laws—in every application of the scientific method, the individual always escapes and we construct a world corresponding only very inaccurately to the world of reality. We 'fit the world on to the Procrustean bed of our own intelligence.' In order to correct the distortions of vision which we must of necessity suffer when we apply the scientific method, we must have recourse to the other methods of human perception, we must philosophize, appreciate beauty, and make use of our faculty for mystical experience." (p. 249.) And again, "It is not as if the mechanistic world-view came into our knowledge as something from outside, something given, written on tables of stone and possessing immutable authority; on the contrary, it is a product of our own minds and bears deeply impressed upon it the marks of its origin. Mind, therefore, and all mental processes cannot possibly receive explanation or description in physico-chemical terms, for that would amount to explaining something by an instrument itself the product of the thing explained." (p. 250.)

We have not now the opportunity to do more than glance at Dean Inge's characteristic summing-up of the whole discussion. As usual, he gives us his well-known turn on the high horse. The "devout Romanist," he is good enough to admit "is no longer expected to assert that the earth is the centre of the universe." But still the devout Romanist, if he thinks at all, will find himself in a very tight corner because his creed commits him to "a geographical heaven," and such a geographical heaven is ruled out by modern astronomy. The Church can only meet this difficulty, described by Dr. Inge as "an open sore which destroys our joy and peace in believing," in one of three ways, (1) by con-

demning modern astronomy as impious and heretical, (2) by treating her geographical heaven as a symbol, (3) by recasting her theological doctrines and thinking of God less anthropomorphically. The learned Dean, as is well known, takes an unholy delight in making people's flesh creep, but this effort we may say with all respect, is hardly worthy of his talent. A Catholic school-girl would laugh at it. Besides, there is a fourth way out of the difficulty which he forgets though his collaborators in the making of this book never forget it. Indeed it is not so much a way out as a negation of our ever being in, as anyone who will study Professor Edington (pp. 203 sqq.) may see for himself. It is all very well to fling taunts of anthropomorphism at theology but the "Evening Standard" would afford safer ground for such amusement, than the last pages of a book in which eminent specialists have been proclaiming that science itself is anthropomorphic through and through. Dr. Inge remarked in his Christmas Day sermon at St. Paul's (reported in "The Times," December 28th, 1925) that "our chief faults in this country, apart from those moral evils which all flesh was heir to, were claptrap—political and clerical claptrap—ignorance, and intellectual insincerity." No one will deny the correctness of his diagnosis in the first instance, for clerical claptrap does indeed seem to exist, even in the very heart of London.

iii

Besides the excellent and most instructive book on the relations between Science and Religion which we have been noticing, the Sheldon Press issued a few months ago, another very important work bearing indirectly on the same subject. Dr. Draper, as we have seen, glorified science at the expense of theology, pointing out how *she* had "never attempted to throw odium or inflict social ruin on any human being," nor "subjected anyone to mental torment." In "Science and Scientists in the Nineteenth Century,"¹ Dr. R. H. Murray provides us with a long and fascinating commentary on that bit of pious panegyric. It was a work that needed doing very badly and he has done it extraordinarily well. The old text about the enemies of a man being those of his own household is shown to have had as much relevance in the sup-

¹ The Sheldon Press, London. Pp. xi.—450. Price, 12s. 6d. net. 1925.

posedly genial and tolerant circles of science as in any other circles of human discussion.

If one reads [says Dr. Murray] such a tenth-rate book as J. W. Draper's "History of the Conflict between Religion and Science," or even such a book as A. D. White's "History of the Warfare of Science with Theology," one is conscious that both authors assume unquestioningly that the theologian is moved by prepossessions, whereas the man of science is moved by nothing else than the desire to ascertain the facts as they actually are. Would that it were so with all men of science! It might have occurred to these authors that the history of science bears no testimony to the accuracy of their assumption, and indeed one main purpose in writing this book has been to prove that there are just as many preconceived notions in science as there are in theology. . . . In logic two blacks do not make a white, but in life they sometimes do. . . . I have enough faith in the candour of men of science to think that if—it is a big if—it is possible to convince them that there are every whit as many prepossessions in their departments as there are in theology, we shall hear less of the warfare between science and theology. For a similar warfare is characteristic of *every* department of human knowledge. . . . Discoverers are not simply discoverers: fundamentally they share the æsthetic temperament. The historian can only see truth, as it were, through the hundred facets of a cut diamond; and he sits patiently, mentally turning the diamond till he notes the gleam of which he is in search. Nor is the attitude of the scientist a whit different.

Dr. Murray in the course of his inquiry retells with consummate skill, several vexed, sad stories. Jenner and Vaccination, Simpson and Chloroform, Darwin and Evolution, Pasteur and Microbes, Lister and Antiseptics, so some of his brilliant chapters run. Does he prove his case? Sir Oliver Lodge who contributes an introduction humbly confesses that he does.

We like to be thought [writes that eminent scientist] devotees of truth uninfluenced by prejudice, as open-minded and serene students of nature, free from presuppositions and welcoming every fact that comes within our

ken. Yet, in the past, history has testified against us, and posterity has found it necessary to mingle some condemnation with its praise. . . . We are not historians, and sometimes we seem incapable of learning from the past. When the errors of our predecessors are forced upon our notice we may lament them, or be amused at them or may seek to excuse them, but that the same lamentations and excuses may some day have to be made for us we can hardly think possible. . . . In the past we see the supporters of new doctrines, the detectors of unwelcome facts, coming forward apologetically, humbly presenting their credentials, and we see them immediately snuffed out or else browbeaten and ridiculed by the High Priests of Science. . . . Thus it can be claimed that science has no more open-mindedness than any other profession. It can also be urged that scientific method has no monopoly of the avenues of truth.

With these significant words we may close our short survey of two admirable books, reserving for some future occasion, a closer study of their bearing on the attitude adopted by the Catholic Church towards Science and its claims.

JAMES BRODRICK.

CATHOLIC PUBLIC SCHOOLS AND THEIR DEVELOPMENT

THE recently-published biographies of Archbishop Benson and Dr. Butler and the interesting reminiscences of Dr. Lyttelton help us to realize how far the Public Schools of this country have travelled in the last half century. Indeed the movement for educational reform seemed to go on gaining in momentum till checked by the outbreak of the Great War. The lessons of the war, read or misread, led to a still more heated controversy on the outbreak of peace. Happily now the voices of the prophets are hushed in a compromise of readjustments which may, one would fain hope, be ushering in a period of silent, healthy and less commercially-inspired educational development.

Great changes, however, were inevitable if the Public Schools were to respond to the character and ideals of the age, for these schools do not of their own nature march in the forefront of the times or offer a ready battleground for new ideas. On the contrary they are of all living organizations the most institutional and conservative, and, just as easily from his old school as from a later and enlarged experience, might Lord Cromer have borrowed his famous maxim: "never to attempt a reform till circumstances make it inevitable." Yet the reforming achievements of Arnold of Rugby, Arnold of Loretto, Thring of Uppingham, Benson of Haileybury, Butler of Harrow, and more recently of Sanderston of Oundle, could not but exercise a widespread influence on other schools besides their own, penetrating into almost every department of school life. It was the dedication of such high-minded men as these to the cause of raising the intellectual, moral and religious tone of the Public Schools that has given these schools their singular hold on the imagination of the country and secured for them a unique place among our national institutions. And it is no small measure of the achievement of these headmasters that they succeeded in eliminating the last relics of coarseness and brutality deriving from an age of hard-riding and hard-drinking squires, as well as in dismissing the "sink or swim" alternative with which the small boy was confronted at the very outset of school life.

Their reforms were a by no means premature response to the spirit of an age increasingly humanitarian in its outlook, and finding expression in the changed attitude of parents towards their children. The father's desire to exchange his parental rôle for that of an elder brother and still more the determination of both father and mother to shield their son from a rough and ready discipline, little calculated to temper the wind to the lamb shorn of the warm fleece of home comforts, would undoubtedly have forced the schools to take action soon enough. Their response to this demand may have induced Dr. Lyttelton to frame the theory that the Public Schools reflect rather than create the English character.

This is shown by the simple fact that huge groups of the population who know nothing of those schools, betray the same qualities, good or bad, which the stratum of society from which the boys are drawn has always shown. We may note the following: dislike of mental effort; toleration (except among the younger fry); liberty combined with a deep regard for public opinion; conservatism; illogicality; a native lawfulness of temperament with unthinking sympathy for violators of law; dislike of dullness with a prevailing suspicion of all intellectuality; abundant irony, yet an unshakable belief in our own superiority. Can it be disputed that these are qualities essentially English?—("Memories and Hopes," p. 46.)

Even were we to admit that a deep truth underlies Dr. Lyttelton's theory, and that the Public School perpetuates rather than creates such a type, equally it remains true that the type *is* produced and that, *pace* H. G. Wells, A. Waugh and other neo-Georgians, much may be said in its favour. What is known as "the Public School spirit," with all that it connotes of the gentleman and the Christian, but without that pseudo-beatific halo so repugnant to the author of "Joan and Peter," is no mere by-product of Victorianism. Catholic schools with their Catholic influences have had their share in giving substance and inspiration to what still tends to be regarded as a purely ethical or at best exclusively Protestant ideal. Sir Michael Sadler addressing a speech-day gathering at Sedbergh a few years ago on the genesis and derivations of the Public School spirit did not hesitate to explain how this was so and I shall venture to summarize this section

of an address, which at the time passed unnoticed. He considered that the Catholic schools with their mediæval tradition (or, in the case of Jesuit schools, with a tradition which incorporated so much of mediæval experience) had stood as witnesses for the wisdom of a type of school organization which emphasized moral responsibility as well as intellectual achievement. By their existence in England during the last hundred years or more, these schools had had influence, although of course points of personal contact were at first non-existent and a share in the guidance of educational policy had been denied to them. And this influence had grown as Catholics were brought more intimately into relation with their fellow-citizens. The influence of the Jesuit schools, though indeterminate during the greater part of the nineteenth century, was nevertheless silently strong. Their high repute on the continent, the fact that many Englishmen saw the effect of their work, the controversies about their influence on European education which arose in the later part of the eighteenth century, all tended to keep them at the back of the minds of English educators. But in his Sedburgh address Sir Michael Sadler attached most importance to the influence which had come into English education through Newman's "Idea of a University." "That book, of course, implies a view of school education as well as of University. When one reads it one realizes that Newman is not only drawing upon old memories of Oriel and Oxford, but upon much that he had learnt from Catholic experience during the seven or eight years before the delivery of the lectures in Dublin."

Keeping this in mind it may fairly be argued that, with the establishment of closer relations between Catholic and Public Schools consequent on our own educational developments during the past twenty-five years, these influences are being ever more widely felt.

It now becomes necessary to explain the range and significance of these developments in our Catholic schools and to show how they too have in their turn been affected by the Public Schools of this country.

There can be no doubt that the fame of the great headmasters, deriving in a line from Dr. Arnold, created among educated Catholics, as well as in the country at large, a new and profound esteem for the Public Schools; and this esteem was heightened by the accession of that body of saintly and

distinguished scholars, almost all public-school and University men, who followed Newman into the Church. Some few Catholics with an uncritical regard for the Public Schools amounting almost to enthusiasm were led to the length of sending their own sons to these schools. Many others, with better reason, began to question insistently whether it was not high time for our schools to try to assimilate what was so admittedly beneficial in the Public School system, while avoiding too violent a break with what they valued most in their own genius and tradition. Meantime, their hopes for better things in the cause of higher education were dashed to the ground by the failure of the experiment of founding a Catholic University in Dublin, and then by the still more pronounced failure of the projected University at Kensington. At long last in 1895 Cardinal Vaughan and the Hierarchy withdrew the ban on the attendance of Catholics at the great Universities and this year will stand as a landmark in the history of Catholic Secondary and Higher Education. For henceforward a steadily-increasing stream of young men from our leading schools began to pour into Oxford and Cambridge. There they at once came into contact with young men from the Public Schools, and, the top bars of the barrier dividing Catholic and non-Catholic youth once broken down, it was inevitable that the rest of the barrier should tend to disappear as well and, with it, that aloofness with which the schools had hitherto regarded one another. Catholic schools soon established their status as Public Schools and our headmasters began to take part in the deliberations of the Public School Headmasters' Conference. From this it was a short step for school elevens and fifteens to meet one another and create a friendly rivalry in games and sports. Branches of the Officers' Training Corps were formed and with the inauguration of the annual O.T.C. camps, almost all Catholic boys during their last three or four years at school were brought into immediate contact with their fellows in what has come to be recognized as a healthily strenuous and wholly delightful prelude to the summer holidays.

Moreover, our headmasters saw that it was not only advisable but necessary that we should adapt ourselves to the system of studies obtaining in the Public Schools beginning with the "Common Entrance" and passing on to the Certificate Examinations of the Oxford and Cambridge Joint

Board. Nor should anyone be surprised to hear that the high standard of scholarship maintained by the great Universities, with all that this connotes of good taste and scholarly precision, exercised an elevating influence on the intellectual outlook of our schools.

Thus the last quarter of a century has seen our previously isolated schools and colleges entering more largely into the school-life of the country and expanding to a new atmosphere. Each development involved some departure from a rather static tradition and of course met with resistance; and little as those who fought a losing battle may have been aware of it, their opposition to such developments made for slower and more measured progress and checked the tendency to break away too violently from the past. Yet the influences at work among parents, school authorities, masters and even among the boys themselves were as irresistible in their united onset as they were under existing circumstances inevitable. So much so that an old boy coming back to-day from a visit to his "alma mater"—be it in the charge of Benedictines or Jesuits or Secular Priests—will tell you, with a pride not untinged with wistfulness, of the modern schoolboy's amenities in life and fare, of the added comforts, the freedom from homesickness, the care bestowed on the little men. He will be frankly puzzled (nor will he be alone in this) by the complete disappearance of fighting; but may appreciate the policy which combines privilege with responsibility in the senior boys, noting how they now have their own studies or private rooms and are as school-prefects (or monitors or captains or members of the committee—the nomenclature is startlingly varied) invested with authority and with highly-respected executive powers. He will see the adoption of the principle of "divide et impera" exemplified in the "house-system" or in its modified but seemingly successful adaptations and equivalents. And through it all, and perhaps in spite of it all, he cannot but admit that a remarkable spontaneity, zest and freedom now animates the vastly multiplied activities of life in his old school.

From his account we may gather that the tendency of our educators has been to assimilate existing differences wherever possible, and to offer as free a field for the growth and exercise of the public school spirit as is consonant with the determination that there should be no loss to the distinctively Catholic side of school life. Some may even be found to

hold quite explicitly that our boys can be all the better Catholics for their closer conformity to a type that, with all its conventions and worship of good form, produces at least the gentleman and the sportsman. The discussion of this issue will, however, be unprofitable until we have gained a less incomplete idea of the developments that have taken place in our schools; and, although these developments will here be classified and referred, for the sake of convenience, to the intellectual, physical and moral or religious sides of education, it should be unnecessary to point out that a school-in-being is an organism and a life, and too delicately-sensitive in its nature to be patient of such dissection.

On the teaching side our schools have, like all others during this century, seen a large accession to the staff. All of them, in varying degrees, have found it difficult to supply this demand for more teachers and have solved the problem by introducing lay-masters, often themselves old boys who have graduated at one of the Universities. The Classics are no longer accorded favoured treatment. Latin maintains its hold. Greek just struggles on; is only taken up after the preparatory-school stage, often by a minority of the school, this minority dwindling after Matriculation to a very small if select handful. Mathematics, Science, French and History are almost entirely in the hands of specialists. The old form-system, in which a master taught his form most of the time most of what they were expected to learn, has practically disappeared. The crowding of subjects into the school-syllabus—a problem still exercising educators—and the struggle of these subjects for existence, has happily led to much re-examination of methods of teaching, but also to difficulties over the school time-table, which not even an Archangel's intuitive grasp of issues could hope to solve to the satisfaction of all concerned. And here we are confronted by the all-prevailing humanitarianism, in the respect paid to the theories of a clamant psychology which (sympathetical with unregenerate boy-nature) treats the mind as the body's most insidious and persistent foe. Anyhow, "reasons of health" have drastically cut down the working hours of the schoolboy's day. Hygienic solicitude always is and will continue to be one of the headmaster's heaviest preoccupations. Greater attention is paid to school dietary and fare. The hours of sleep have been prolonged. Schoolroom doors are opened for work every morning at the same time as they

are in the Banks or in the British Museum. Any boy is entitled to maintain that he wastes less time at school than his father did, seeing that he spends at least one more hour in bed!

Games and sports have been highly organized and are scientifically taught. Rugby coaches and cricket professionals have, each in his own season, a busy time of it, inculcating by precept and example the golden rules of their art, or deep in conference with the games' master, assessing the aptitude and promise of Ball minor or Bat minimus with a seriousness which they are not alone in feeling, for a school's success in games and sports is no negligible vindication of its title to fame. Though more is thus done than ever before to ensure that healthy exercise should fill play-hours, several schools set apart a further, brief, daily period for physical training (P.T.), in their desire to secure that harmonious functioning and free reaction of tissue, cell and fibre which make for added health.

Every school maintains one or more companies of the O.T.C., for whom bi-weekly drills or parades are diversified by an occasional and much appreciated field day. All boys who have attained the years of discretion are obliged to go through this course of military training and—leaving for the moment out of account the national importance of this institution—they, in the course of this training, acquire habits of self-control, ready obedience to orders, and steadiness on parade, while an alert and upright bearing soon takes the place of the ungainly slouch and cultivated stoop we once used to deplore. The O.T.C. too is generous in the opportunities it offers to cadets of winning promotion and learning by easy stages how to exercise the difficult art of command.

In admitting all these changes our schools and colleges have either been coming into line with the Public Schools or keeping abreast of them, and it is not easy to see how they could otherwise have gained and maintained their Public School status. But when we turn our attention to the moral and religious side of school life we quite rightly expect changes to be few and due to influences wholly other than those hitherto mentioned. It has always been the explicit aim of Catholic educators to put religion in the centre and forefront of school life and to make the fullest use of their unique opportunities for creating a wholesome and all pervasive Catholic atmosphere. Daily Mass, the frequent use

of the Sacraments, public prayers, visits to the Blessed Sacrament and Evening Benediction become integral parts of a boy's life. No care is spared to add meaning, majesty, and beauty to the great liturgical functions, High Mass, Requiems, Dirges, the Holy Week Services, the regular Sunday Vespers or Compline. The great truths of faith and the responsibilities of life, dawning or insurgent, are explained to the boys in weekly conferences and addresses in chapel, and above all in the annual retreat when their own thoughts and feelings are as it were tidied up and sorted out and put into order for them, and the Church's discipline of mind is individually instilled, and the warm cloak of a great love is laid about young shoulders. Nothing very new perhaps in all this, yet it is all everlastingly new. Some of the developments in class religious instruction call for attention. To counter difficulties against religion often quite unfelt or felt but dimly at school, a full course of apologetics is covered in the two last years of school life. An apologetics' syllabus has been drawn up with this object under the aegis of the hierarchy and with the co-operation and approval of all the Catholic headmasters, and the results of an annual intercollegiate examination are published in the Catholic papers. In the sphere of free activities comes the Catholic Evidence Guild. It has gained a strong foothold in several schools and deserves all encouragement. The C.E.G. makes a strong appeal to the militant side of boy-nature and goes on to develop in its members a first sense of intellectual appropriation of their religion. Were this all no educator could ignore it, but when we consider the course of reading and training it induces boys to undertake of their own accord, the powers of exposition it develops among them, and the intensely personal interest it excites, I confess for my part to regarding the C.E.G. as one of the most intellectually elevating, wholesome and happy developments of Catholic life in our schools.

There has been a certain amount of heart-searching among us on the question how far the element of choice should enter into a boy's religious life. Should all religious services be compulsory? May not the convenience of school arrangements assured by such compulsory attendances be too dearly bought? Is not daily Mass in term-time too often followed by nothing but Sunday Mass in the holidays even when the Church is within easy reach of the home? The subject was

discussed in all its bearings by the Catholic headmasters at one of their annual meetings a few years ago and it became quite clear that, while school authorities realize the advantage of giving boys very frequent opportunities of choosing for themselves whether to go or not to this or that visit or exposition or special service, or again whether to hear Mass at this or that altar, in this or that chapel, and while they are ready to make still further experiments in these directions, attendance at daily Mass, night prayers and the regular Sunday services should not be made a matter of choice so early in life. And one feels it would be almost childish to question the wisdom of such a united conclusion.

It only remains to say that the most momentous reform in the spiritual life of the Church has so silently and solemnly enshrined and buried itself in the heart of all Catholic schools that one hardly dares do more than allude to the astounding effects of frequent and daily Communion. Its merely-outward effects felt in ever-stirring currents of wholesomeness, frank docility and spiritual responsiveness are faint hints and distant echoes of that Reality by which school life is individually and socially gathered up into Life.

I have now summarized the course of developments in our Catholic Public Schools. To what educational ideal, it may be asked, are they leading us? Progress, says Masfield somewhere, is not movement as along a road but growth as from a root. St. Paul would very pertinently add that our root is Christ. It will be the hopeful aim of a future article to discuss these changes and tendencies and to examine how far they have made and are making for a healthy, organic and truly Catholic development.

L. E. BELLANTI.

A CINDERELLA OF THE CLOISTER

AS there are "many mansions" in the house of God and as in that ultimate home of the just "star differeth from star in glory," so also here in this life there are many and divers paths by which heaven is reached. Some of these undoubtedly are strange paths, and anyone who interests himself in hagiographical records will every now and again come upon problems which leave the investigator with a certain sense of bewilderment. Is this really, he will ask himself, the working out of a vocation divinely inspired and directed from above, or are we simply confronted by a strangely complicated hysterical neurosis which belongs to the province of the pathologist rather than the hagiographer?¹ In preparing the matter of the February volume of the revised edition of Butler's "Lives of the Saints" I have recently come across a reputed Beata, who being little known in northern lands, seems perhaps to deserve a more extended notice than one could find space for in a general work of that character. It is a very curious story and seems to me of considerable interest as an illustration of convent life in Italy at the dawn of the Renaissance period. That this was a time when many serious abuses were rife will probably be familiar to the majority of my readers.²

But first a word about the sources which are available for a history of "Blessed" Eustochium. I have seen four so-called Lives of this good nun. The first is a short sketch by Pietro Barozzi, who in 1487 became Bishop of Padua where Eustochium eighteen years earlier had ended her days. He

¹ I may perhaps be permitted to refer to an article which appeared in these pages in August, 1923, under the title "Pithiatism, otherwise called Hysteria—some reflections on a notable factor in mystical experience."

² Father Tacchi Venturi, S.J., in the preliminary volume of his "Storia della Compagnia di Gesù in Italia," reviewing the conditions of religious life during the Renaissance period, speaks very frankly of the laxity which prevailed in many convents. Under the heading "Monache" (nuns) in the Index we find the following series of entries: "NUNS, their relaxed observance—questions resulting therefrom—what Card. Contarini thought of it—lamentations addressed to the Popes upon this matter—permanent officials, appointed to keep them to their rule—the sojourn of great ladies in convents did not promote regularity—revolt of the nuns against legitimate authority—wise reforms suggested by the bishops—causes of this relaxed observance—absence of any true vocation—lack of vigilance on the part of the bishops—frequency of permissions to leave their convents—excessive residence with seculars—lax interpretation of poverty—absence of sound ascetical training and of the frequentation of the sacraments—theatrical performances permitted them," etc., etc. Entries of this kind speak for themselves.

can hardly have known her personally, but many of her fellow Religious must still have been living when he wrote. The second is a more ambitious biography compiled by a distinguished Augustinian, G. M. Giberti, which was printed at Venice in 1672 under the title of "*L'Invitta Guerriera trionfante di Satanasso, Eustochio da Padova.*" The third is the work of one Giuseppe Salio, and appeared in 1734. But it is the fourth which seems to me the most reliable and which I have consequently followed almost exclusively, though it is the latest in order of time. It was written by the famous Jesuit historiographer, Father Giulio Cordara, and it has been at least three times reprinted since the first edition saw the light in 1765.¹ Father Cordara explains in his Introduction that he has based his whole narrative upon a manuscript relation which in his day was still preserved in the convent of San Prodocimo at Padua, the convent in which Eustochium was born, lived and died. The author of this manuscript was a most worthy priest, Girolamo Salicario, who was the confessor of the community and the special confidant of the Beata down to the time of her death. His account, which is very full and detailed, was written shortly afterwards. There seems no reason to doubt the author's absolute good faith. He was certainly a man of great piety, and he claims to have set down nothing which he had not, as he says, "seen with his own eyes and touched with his hands," adding that he had passed over many things of which he had only learned by the report of others. As Eustochium died at the age of twenty-five, and as Salicario played an important part in all the more critical incidents of her career, he was unquestionably in a position to know what occurred, even though he shared the persuasion universal among religiously-minded people at that date that any untoward obstruction of their good purposes might be attributed without further argument to the direct intervention of Satan.

The story of Lucrezia, to use the name by which she was known before she took the veil, was a very sad one, reflecting incidentally some of the worst features of the age in which she lived. She was the daughter of a nun, Maddalena Cavalcabò, a member of a Benedictine community at Gemola, who in 1443 came to Padua to spend some time in the con-

¹ I have used the second edition "*Vita della B. Eustochio, Monaca Padovana,*" Roma, 1769.

vent of St. Prosdocimo, belonging to the same Order. She there contracted an intimacy with a young man, Bartolomeo Bellini, already married, who took full advantage of her pleasure-loving character and of the lax discipline which then prevailed in the observance of the enclosure. His unfortunate victim, expecting to become a mother, confided the secret of her condition to one of the Sisters at St. Prosdocimo, and to prevent a public scandal the other nuns, whose disedifying conduct was already notorious in the town, concerted measures to shield her to the best of their power. Her babe was born in the convent and then put out to nurse, the young man who was the author of the trouble, undertaking, or being constrained, to provide for its maintenance.

The innocent Lucrezia, when she left her nurse at the age of four to come to live in her father's house, found that the troubles of life had already begun for her. We can hardly be surprised that Bartolomeo's lawful wife regarded the unwelcome intruder with implacable resentment. The child who, we are told, was pretty, engaging and very intelligent, won her father's warm affection, but soon afterwards there occurred the first manifestations of that distressing affliction which was to sadden all the rest of her days. Father Salicario, the confessor, states uncompromisingly that she was "ispiritata," *i.e.*, possessed by the devil, even at that early age. Father Cordara, writing three centuries later, is inclined to qualify this. He thinks that at first it can only have been a case of "obsession," that is to say that the evil spirit at intervals was able to control her speech and outward movements though the powers of the soul remained unaffected. Be this as it may, we learn that the devil beat and tormented the poor child, made her say and do what he wanted, altogether against her own will, and at times "carried her through the air." Salicario does not state that he himself witnessed this, for it occurred in her father's house and it seems that Salicario did not know her until she became a nun. Possibly certain poltergeist phenomena may have happened in connection with the unfortunate Lucrezia, and it is easy to understand how in a mediæval atmosphere the character of these might have been transformed in the telling. The immediate result, however, of these seizures was that Bartolomeo turned violently against his daughter. Recourse was had to the exorcisms of the Church but apparently without any permanently beneficial result. The child

often seemed to be perversely disobedient, sullen and defiant, and, though in the intervals of these attacks she is described as a perfect little angel, she was so cruelly beaten by her step-mother, was so ill-fed and so scantily clad, that more than once she was brought to death's door. In the end her father, to rid himself of the encumbrance, sent her, when six or seven years old, to be brought up by the nuns of St. Prosdocimo. Her mother, it appears, had long before returned to the convent of Gemola whence she had come.

Once within convent walls and freed from the tyranny of her step-mother, Lucrezia, while not entirely quit of her previous obsessions, became a model of good and edifying behaviour. Though the youngest in the house she was full of good sense; though lively and gay by nature she was never giddy or forgetful of modesty; though the discipline was lax she alone among her companions was conscientious in observing every rule. She loved retirement and silence, and when the others were playing and gadding about, she found her delight in prayer, solitude, pious reading and manual work. It may seem a little ridiculous to speak in such terms of a child of nine or ten, but I am simply summarizing here and throughout the more rhetorical narrative of Father Cordara. In these conditions of comparative peace she remained for nine years, during which time the devil gave hardly any outward sign of interfering with her freedom, though she was now and again made conscious of his near approach in the form of interior temptations which she resisted. Nothing in these years indicated that she was other than an exceptionally good and pious girl, giving proof of a wonderful constancy in virtue under adverse conditions. In 1460, however, when Lucrezia was sixteen, the Mother Abbess of St. Prosdocimo came to die. The community, who under her rule had completely lost their religious spirit, were bent upon electing a successor who would not be a reformer but would allow the old laxity of observance to go on as before. But the Bishop of Padua, Giacomo Zeno,¹ well aware of the scandalous disorders which existed amongst them, took the opportunity to forbid any new election until a reform of discipline had been effected. In the contest which ensued, the nuns refused to submit, and eventually, regardless of their vows, they turned their back upon the convent

¹ Giberti gives the bishop's name as Fantino Dandolo, but quite wrongly, for Dandolo died in 1448; see Eubel, "Hierarchia," II. 232.

and went home to their families. Their pupils followed their example and Lucrezia alone remained. Her biographers are profuse in their encomiums of her constancy, seeing that she was not bound by any kind of vow, but it seems pretty clear that the poor child had in fact no home to go to.

Under these circumstances the Bishop decided to start an entirely new tradition at St. Prosdocimo. He brought in a colony of nuns from a more observant convent and appointed as their abbess a certain Sister Giustina di Lazzara, a Paduan lady of noble family. At the same time a small number of young people were admitted as pupils (*educande*), a ban being proclaimed against all who had lived there before under the evil conditions of the old regime. We are told that with these changes an entirely new atmosphere was created. Fervour and strict observance were everywhere conspicuous, and the convent which had previously been a public scandal to all the townsfolk was now felt to be a credit to the city and its rulers.

It was at this juncture that Lucrezia, now in her seventeenth year, submitted her humble request to be received into the community as a novice. So far as her conduct went there was absolutely nothing against her, but the majority of the Sisters opposed her admission, urging, first, that her very presence there perpetuated the memory of a stigma upon the religious life which they were doing their best to obliterate, and secondly that she for nine years had been subjected to the contamination of the bad example of the previous occupants of the cloister, so that no one could tell whether these evil germs, though now dormant, might not in the end revive and bear fruit. Eventually the matter was referred to the Bishop and he decided in her favour. She accordingly received the habit upon January 15th, 1461, taking, in consequence of her special devotion to St. Jerome, the name of Eustochium, who was, of course, one of the most favoured among the female disciples of the great Doctor. An untoward incident marked the clothing ceremony, for the priest, in turning to give her Holy Communion, dropped the Sacred Host upon the floor. In the very biassed state of feeling of the majority of the Sisters it is easy to imagine the impression which must have been produced by this accident upon a not very educated community of Italian nuns. Not more than a week or two had elapsed when their worst forebodings seemed destined to be realized. The devil,

who for nine years had given hardly any external indication of his presence, now once more appears upon the scene. It will, of course, be understood that I am only telling the story as I read it in the pages of Father Cordara and of Eustochium's other biographers. Anyhow we are told that the new novice had now no longer proper control of her actions or even of her words. She often showed herself disobedient, rude in speech and uncontrollable in conduct, and though between whiles she was as humble and edifying as before, the Sisters, swayed by their pre-existing prejudices against her, not unnaturally concluded that her virtue was merely a pretence and that she could not be trusted to persevere in her good professions. Under these circumstances all the regular observance they had previously noted, now seemed only a proof of hypocrisy. In a very short time she became a sort of outcast with whom no one in the community would speak or have any relations. Eustochium herself is said to have shown angelical patience and humility in bearing this ostracism. She exhibited no resentment, and accepted all the contempt and aversion they displayed as the merited punishment of her sins. The confessor, Salicario,¹ to whom she gave her entire confidence, was satisfied that the conduct which had so antagonized the nuns was entirely beyond her control and was simply the result of an intermittent diabolical obsession. But the suggestion that she was in the power of the evil one did not help to reassure her sisters in religion. They only protested the more excitedly against the iniquity of their being saddled with such an incubus who from her whole history could bring nothing but disgrace upon a house which was already sufficiently weighed down by a load of obloquy. On October 1st, 1461, a really terrifying scene occurred. As the confessor himself was present at the greater part of it, we may be fairly assured that Cordara's report, derived from his narrative, is trustworthy in substance. The poor novice seemed suddenly to go mad. Shrieking and howling, her eyes rolling in frenzy, her hair dishevelled, her teeth gnashing, her face changing in hue from moment to moment, she appeared before them at one time struggling with an invisible foe, at another writhing in snake-like contortions, at another bouncing like a ball into the air. Some of the Sisters stood watch-

¹ It is curious that Father Cordara in his Introduction, p. 8, calls him Girolamo Salicario, but on p. 32 refers to the same good priest as Pietro Salicario.

ing her with a certain feeling of compassion, but snatching up a knife which happened to be at hand she made for them threateningly and they fled in terror. The confessor was summoned in all haste, but meanwhile the hapless Eustochium had come to an anchor. Sinking down upon a bench when the paroxysm had passed she remained there as motionless as if turned to stone. Salicario, using the exorcisms of the Church, forced her—or, as he believed, forced the evil spirit within her—to answer his questions. He was told that the intervention of her patron, St. Jerome,¹ had hindered further mischief and had rendered the demon for the time being incapable of movement. The exorcisms, however, produced no permanent benefit. After a short respite a new fit of frenzy developed itself and the nuns, as a measure of self-protection, seized her forcibly and tied her with ropes to a stone pillar.

To this pillar [Father Cordara writes] she remained bound for many days, and no words could give any idea of how much she suffered in that time from her cruel tormentor. It seemed to her that at one moment he was dragging all her entrails out bit by bit, at another that he was making every effort to strangle her. At times he buffeted her unmercifully and with such fury that she felt herself collapsing under the storm of blows and at the very point of death. The poor victim groaned in anguish, but her lamentations were interspersed with horrible shrieks, in which she had no part, but which the devil produced through her mouth.²

Nevertheless, Father Cordara insists that throughout this and her other trials no word of impatience escaped her. She was resigned to suffer as God thought well to permit and in the intervals when she was quite herself she prayed aloud, blessing His holy name and only asking for strength to endure to the end.

The next episode in this curious history was the climax of all the rest. After a short period of peace, during which Eustochium returned to ordinary community life, discharging all her duties very faithfully but without any diminution of the hostility with which she was regarded by her fellow

¹ It is noteworthy that on the day before, September 30th, Eustochium had kept the feast of St. Jerome with special devotion.

² G. Cordara, S.J., "Vita della B. Eustochio," Rome, 1769, p. 35.

nuns, it happened that the Mother Abbess fell grievously ill of a rather mysterious disorder. The doctors, we are told, could make nothing of it. Frankly one is tempted to suspect that this impasse cannot have been such a very uncommon feature in the experience of fifteenth century physicians. Fortunately or unfortunately the faculty in those days had expedients of which their modern representatives cannot quite so readily avail themselves. The Italian doctor of the age of the Borgias when he happened to be at fault in his diagnosis said that the malady was due either to poison or else to the devil. In the case of the Abbess of St. Prosdocimo, her physicians—or, at any rate, the nuns—seem to have arrived at the conclusion that it was both. Looking about for a clue which might assist them in unravelling this tangled tale, the Sisters found a ready coadjutor in the evil spirit himself. "The demon," Cordara tells us, "in order to give substance to a shadow which so far was no more than mere ill-founded suspicion, led them to discover in some corner of the building certain objects of superstition (*certe cose superstiziose*) which he himself had hidden there for that very purpose, and no more was required to convert their suspicion into an assured conviction." Upon this evidence the whole community of nuns turned upon the unfortunate Eustochium and denounced her without hesitation for having conspired to procure the death of their Mother Abbess either by poison or enchantment. The motive was plain; the novice had wished to avenge herself for the ill-treatment she had suffered when tied up with cords to a pillar. In a few days the whole country rang with the story. Crowds of people thronged to the convent, clamouring that the guilty nun should be burnt alive as a sorceress. Meanwhile Eustochium had been shut up in a gloomy little cell which served as the convent prison.¹ Everything was taken from her, including even her breviary. By the order of the Bishop himself, to whom of course the affair had been reported, no food was allowed her save bread and water, and she was to pass "every third day"² without any food at all. Two nuns, both bitterly prejudiced against her, were appointed to be her gaolers, but they hardly ever spoke unless it were to reproach her with the disgrace she had brought upon them,

¹ Nearly all religious houses in the Middle Ages had prisons to which refractory subjects were occasionally consigned for longer or shorter periods.

² This is a latinism which probably means every other day.

or to tell her of the crowds who threatened to storm the convent and burn her for a witch.

Meanwhile the confessor was by no means satisfied of her guilt. It was some time before he could prevail upon the nuns to allow him even to visit her, but eventually he pleaded so forcibly the injustice of a sentence arrived at upon such slight grounds of suspicion that they granted this small favour. It appears that they suspected him of having been himself bewitched by her magic spells and they hoped that an interview with her in her present miserable condition might open his eyes to her true character. But at this long postponed interview an extraordinary thing happened. Father Cordara, following presumably the manuscript account left by the confessor (*Salicario*) himself, recounts the matter thus:

The evil spirit who possessed her, controlling her lips as he willed, made her tell the confessor in presence of the other nuns that she was really guilty of the crime imputed to her and that she had committed it because she hated the Abbess and in revenge for the indignity of being bound to a pillar with cords. The devil further made her say that she had had recourse to a powerful form of magic, as the most secure means of carrying out her fell purpose, adding that she had become well versed in these diabolical arts in the time of the former community who were accomplished practitioners thereof. All this the devil said by the mouth of Eustochium, but in so perfectly natural a tone that no one could possibly suspect that she was not speaking of her own accord and with absolute sincerity.¹

This episode, I venture to say, is of remarkable interest for the light which it throws upon the confessions of so many victims of the witch mania. No student of psycho-neurotic pathology will hesitate to recognize here the striking effects of unconscious, and it may even be telepathic, suggestion upon a subject who was presumably in a high degree suggestible. What Eustochium said was exactly what those who were present, themselves believed and wished her to say. Father Cordara is profuse in his explanations of the precise purpose Satan had in view at each separate stage

¹ Cordara, "Vita della B. Eustochio," p. 49.

of his assault upon his victim, but he does not seem to me very successful in accounting for the fact that next day, when the confessor was apparently allowed to see Eustochium alone, and when he himself upon reflection was convinced that she could not possibly be guilty, she retracted altogether the confession she had previously made. She admitted very humbly her many faults, she said that she deserved far greater sufferings than had ever befallen her, but she declared most earnestly that the crime attributed to her had never even entered her thoughts.

Convinced now of her innocence, Salicario pleaded with the nuns to mitigate the harshness of their treatment of the prisoner, but they turned a deaf ear to his appeal and no longer allowed him to communicate with her. Meanwhile the Mother Abbess was being restored to health and she began to have scruples about the course they had adopted. That Eustochium was really possessed by the devil hardly anyone in the convent now doubted, and it occurred to the Abbess—though this in Father Cordara's view was a ruse prompted by Satan—that the happiest solution of the difficulty would be to persuade the poor prisoner to leave the convent of her own accord. She therefore asked her brother, Francesco de Lazzara, who apparently was a gentleman of high position and integrity, much respected in Padua, to interview the novice and induce her to listen to reason. Francesco did as he was requested. He represented to Eustochium the very strong feeling of hostility which existed in the convent against her, he laid stress upon the excitements and disturbance to regular discipline which her unfortunate condition as an energumen was bound to occasion, he promised that nothing more should be said of her alleged criminal attempt against his sister the Abbess, and he undertook if she returned to the world to provide her with a dowry and a husband. Seeing, he urged, that she was only a novice, eighteen years of age and bound by no vows, there was every reason to regard the untoward incidents which had occurred as an indication from heaven that God was not calling her to serve Him in the cloister. Eustochium, however, while thanking him warmly for his kindness and interest, would not be moved from her purpose. She replied that she was not so unhappy as her outward condition might suggest, that when she took the habit she expected to have to suffer, as her

heavenly Spouse had suffered, and that finally she was resolved, so far as it rested with her, to remain faithful to the vocation which she believed God had given her.¹

This decision was by no means pleasing to the community at large. Indeed they were, some of them, so furious that they spoke of thrusting her out of doors by main force. But the Abbess, her brother and the confessor exercised a restraining influence, the last named in particular pleading that as nothing was proved against her she ought to be released from confinement. The nuns contended that since she had been incarcerated with the Bishop's approval, she could not be set free without his consent. But the Bishop had quitted the city for fear of the plague which was then raging in Padua, and he could not easily be communicated with. In the end, after three months of cruel seclusion, Eustochium was released and a room was assigned her in the infirmary, but even now the nuns would not allow her to join in community life. It is only fair to add that in some sense their misgivings were justified, for not long after she took possession of these new quarters, another crisis of her malady declared itself, heralded by a blood-curdling uproar in the room which she occupied. The nun who had been appointed to take charge of her, tried to open the door and several times shouted to Eustochium within, but no answer was returned and the door resisted all her efforts. She then bethought her of a little window which commanded a view of the interior of the room, but on looking through it she could see no signs of the occupant herself, though the clothes she had been wearing lay scattered about the floor. By this time the nuns had all come running up and forcing the door open by their united weight, they found the novice stretched on the ground in a corner almost lifeless, stripped of her garments and covered with contusions, her throat especially exhibiting livid marks, which showed that the devil had attempted to strangle her.

After this there were further remonstrances from the confessor. He blamed the Religious for their want of charity in condemning their unfortunate sister to what was to all intents and purposes a second imprisonment. By way of mitigation some sort of compromise was arrived at, suggested by the illness of one of the nuns who was supposed to have

¹ Father Cordara tells us that Salicario learned the details of this interview from the lips of de Lazzara himself immediately after it took place, p. 57.

fallen a victim to the plague which was then raging. This Sister had to be isolated and Eustochium was appointed to look after her. This she did, so far as the frequently recurring assaults of the evil one permitted, with devoted charity and inexhaustible patience. The two, helping each other in their respective infirmities, became very much attached, and Eustochium in future had at least one friend in the community, for it happily proved that the illness from which this Sister was suffering was not the plague. None the less the novice was still an outcast. The Sisters when they met her looked the other way, she was not permitted to come to choir, or to be present at any function in the church, or to take part in their recreation or to go to the parlour to speak with any extern. At the same time we are assured that she cheerfully accepted all these restrictions and had no feeling but charity and even gratitude towards those who had dealt with her so harshly.

In justice to the nuns it must be remembered that during all this time the strange and alarming phenomena, whatever cause we may assign for them, still continued unabated. Father Cordara, presumably echoing Salicario, prints a most astounding description of how the poor victim was tortured by her infernal enemy. He tells us that the devil would force her to make her way apart to some more distant chamber, and there stripping her of her clothes would scourge her with a whip of cords armed with sharp metal points, or would slash her flesh with a knife. But there were also other forms of ill usage by which he vented his rage—

At one time he dragged her violently along the ground to the very door of the convent as if he were bent on pushing her out altogether; at other times he lifted her up high into the air and then suddenly let her drop like a stone, until it seemed a miracle that she did not break her bones.¹ Still more frequently he scarified the skin of her neck with a network of cuts, severing the veins sometimes so that she lost quantities of blood and fainted away from sheer weakness. Constantly it happened that he tied her up with cords or bound a rough hair-cloth

¹One would very much like to know whether Salicario claimed to have witnessed this himself, or whether he only learned it from the report of the nuns. Cordara unfortunately does not tell us. It is plain that many of the cruelties described might easily have been self-inflicted, and we know that such injuries are often so caused in the case of certain forms of hysteria.

round her loins which chafed her skin intolerably. Frequently again he crushed her head or washed it with ice-cold water, covering it afterwards with damp cloths and thus producing acute neuralgia. Three or four times every day he forced her to drink great vessels of spring water, especially in the morning when she got up, his object being to injure the organs of digestion, and there were occasions when he put lime into it, or varnish or some other disgusting matter; and finally, on one occasion he made her eat a sponge fried with stinking oil which, as the doctors judged, would alone have been sufficient to cause her death.¹

He goes on to say that she had constant fits of vomiting in which she sometimes brought up blood, and that she suffered all sorts of strange bodily pains, so that she seemed at one moment to be consumed by burning heat, and at another felt as if her bones were being ground to powder, or as if her flesh was being slowly chopped into small pieces. "One day the evil spirit transported her on to a beam high up in the roof and there threatened to let her fall if she refused to make over her soul to him."² The nuns looked on horror-stricken, invoking all the saints of heaven. Then the confessor came upon the scene and by force of exorcisms, as he believed, compelled the demon to bring her safe to the ground again. But no one pretended to have seen the devil. There is nothing to forbid our believing that in one of her strange hallucinations or somnambulistic states she had climbed there unaided and that she made her way down again just as she had made her way up. Similarly if Salicario tells us he was present when the devil stuck a knife into her breast causing a deep wound from which the blood flowed copiously,³ he surely does not mean that he saw the devil strike her, or that he saw a knife pierce her bosom wielded by an invisible hand. What he *saw* was that she struck herself with a knife in the breast while she was acting under what they both believed to be diabolic influence. It is this confusion of language and these preconceived ideas

¹ Cordara, "Vita," p. 66—"una sponga frita con olio puzzolentissimo." "Sponga" seems to be an old-fashioned form of the word "spugna," which certainly means a sponge, but it is possible that the term may have been used to denote some kind of toad-stool or fungus.

² Cordara, p. 67.

³ *Ibid.* p. 68.

on the part of the witnesses, which render the interpretation of such supposedly demoniacal phenomena a matter of serious difficulty.

It is consoling to note that in the end, though progress was very slow, Eustochium won the good will of the nuns who were so bitterly opposed to her. Such scenes as those which I have just described convinced them that she was not a mere hypocrite playing a part for interested motives. They saw that there was some mysterious influence, alien to her normal self, which was responsible for these alarming seizures, and though they probably all felt very jumpy and wished her a hundred miles away, they were at bottom really good women, even if they could not readily lay aside the prejudices of the times in which they lived and of the surroundings in which they had been brought up. At all periods when her normal personality was in the ascendant Eustochium seems to have shown herself humble, charitable, patient, mortified and full of fervour. In consequence of all these disturbances her noviceship, instead of terminating at the end of the usual twelve months, was protracted for more than four years, but at last, on the 25th of March, 1465, she was allowed to make her solemn profession. Though she was then only twenty-one, her health was undermined beyond hope of recovery, and as the seizures, nearly always attended with wounds and lacerations by which she lost quantities of blood,¹ continued unabated, she had become two years later a chronic invalid and was practically bedridden. She lingered on, however, for another couple of years—still, we are told, the constant victim of her infernal enemy, but otherwise absorbed in God and giving edification to all who came in contact with her. She died at last most piously, surrounded by the Sisters who had persecuted her but who could not now restrain their tears, on the 13th of February, 1469.

In preparing the body for burial the name of Jesus was found engraved upon her breast.² Apparitions and many miracles are said to have followed, and a celestial fragrance proceeded from the place of sepulture. Three and a half

¹ Cordara says (p. 105) that hardly a day passed at this period without the devil beating her and lacerating her flesh so that she was often found lying unconscious in a pool of blood. We are also told that the devil more than once attempted to sever a great artery but was restrained by divine interference from effecting his purpose.

² The confessor, we are told, had at her own suggestion commanded the devil to do this. See Cordara, pp. 69 and 114.

years later, by order of the very bishop who had sanctioned her cruel imprisonment, her body in the presence of a most distinguished assembly was translated to a more honourable resting place. Though buried without a coffin, it was found perfectly incorrupt as if it had just been borne to the grave. Eustochium has never been beatified, nor, so far as I can discover, has there been any formal *confirmatio cultus* by the Holy See; but a feast with the rank of a greater double is still liturgically celebrated in her honour on February 13th in certain Italian dioceses, notably at Padua and Spalatro.

"He hath put down the mighty from their seat and hath exalted the humble." Father Cordara is certainly justified in claiming the story of Blessed Eustochium as a wonderful example of the beatitude which belongs to the persecuted. Her name which for a few years was a byword of reproach at St. Prodocimo has now been honoured for centuries as the convent's greatest glory. Whether her biographer is equally justified in seeing here a typical example of the triumph of holiness, prayer and priestly exorcisms over demoniacal obsession is a question which in view of recent research into the phenomena of dissociation is not quite so easily answered.

HERBERT THURSTON.

MISCELLANEA

I. CRITICAL AND HISTORICAL NOTES

A HOUSE DIVIDED.

HAS the fact, so obvious to outside observers, that the Anglican Church is not one but manifold, and teaches, if it can be said to teach, contradictory doctrines become at long last apparent to its members? The recent course of the perennial controversy about its Eucharistic belief gives one grounds for hoping so. A Birmingham cleric, Dr. Langford-James, states the fact with admirable clearness. Speaking of those who hold and those who deny the real objective Presence of Christ, God and Man, in the Eucharist he says:

Both these positions, the Catholic and the Protestant, are strongly entrenched in the Church of England. I want to underline the fact that they are ultimately impossible of reconciliation. They are fundamentally opposed one to the other. Those who uphold the "comprehensive" character of the Church of England are quite content with this anomaly. They are quite happy that the Church should say "yea" and "nay" in the same breath. Such people expect Bishops to be equally tolerant of the "yea" and the "nay." I believe that, in the sheer nature of things, such a position can only be transitional. I am convinced, further, that it is just this "yea-nay" business, so queerly representative of a Church which claims to teach men, that is slowly but surely sapping the influence of the Church of England. I believe that it is far better for "yea" to find itself in a totally different camp from "nay." In other words, I believe that the disruption of the Church of England is not only inevitable—and in that I am happy to agree with my Bishop—but also desirable.

This is surely the voice of honesty and common sense, if there is such a thing as revealed truth and a Church commissioned to bear witness to it. Even the "Anglo-Catholics" cannot but admit that their Church tolerates, if she does not teach, doctrines diametrically opposed to each other. *The Church Times*,¹ whilst clinging to the myth of Continuity, can only claim for the Establishment "that ever since the Reformation she has deliberately and consistently provided for the inclusion of Catholics in her membership." This would seem to imply that she is a Protestant

¹ Editorial, January 8, 1926.

Church whose formulæ can be interpreted in a Catholic sense. But in the next sentence the ingenious and versatile writer states the case for the "yeas," saying "the chief change which took place in her corporate standpoint in the sixteenth and seventeenth centuries was not that she ceased to be Catholic but that she made it possible for conforming Protestants to remain at her breast."¹ This toleration of heresy the writer ascribes to the capacity of Anglicanism "for entering into a practical common-sense working compromise," but the plain man will see in it rather the inability of the Church of England to know her own mind and decide definitely what is her belief—an inability which destroys all claim to be the Church of Christ. An eminent Presbyterian, Dr. Carnegie Simpson, has hit upon the same truth and expresses it as follows in the *January Review of the Churches*. After speaking of the essential Erastianism of the Establishment—"even in the most personal and the most spiritual things in the Church, for example in the appointment of the Church's chief pastors, or even the sanctioning of the Church's most sacred act of worship in the Eucharistic service, the authoritative word comes from Cæsar"—he goes on to say:

What seems to be lacking in many episcopal and other utterances and discussions in the Church of England to-day . . . and what is at the root of its deepest divisions (which are far deeper than any in Presbyterianism or in the Evangelical Free Churches, and indeed are seriously impairing the title of Anglicanism to be counted an *ecclesia docens*) is simply that that Church has not yet made up its mind about great issues of *truth*.

As if to endorse this just and stern verdict, Canon Woodward, preaching on January 6th in York Minster at the consecration of the new Bishop of Ripon, confessed that "no one stood, in matters of practice or belief, where their fathers stood or where they themselves stood ten years ago. The [Anglican] Church, to a large extent, was moving in the dark." The preacher evidently labours under the disability, common to many non-Catholics, of believing in a "faith once delivered to the Saints," or in the power of the human mind to receive and grasp absolute truth. "Religious truth is relative," says another Anglican in *The Times* (January 5th) "and only men of strong and clear faith can afford to be tolerant to every school," but he doesn't explain why faith should be tolerant of error or how faith of any kind is possible in truth which is relative and therefore

¹ The claim made elsewhere in the article that "Anglo-Catholicism" means the Catholic religion "presented to the English people in a thoroughly English way" within the bounds, and consistently with the fundamental principles, of the English Reformation settlement, should at last show certain foreign Catholics how mistaken their estimate of Anglicanism is.

variable. Only by practically denying revelation can Anglicans justify their "comprehensiveness." Our Lord came to proclaim absolute truth, attaching the penalty of damnation to wilful disbelief, and there is only one Church which teaches with His authority and expels contumacious heretics from her membership. When we compare Christ's description of His Church as a City set upon a Hill, definite, therefore, in outline and conspicuous, with the vague and amorphous aspect presented by the Establishment we can readily judge the futility of its claim to be Catholic.

J.K.

A POST-REFORMATION LAMENT.

THE judicial proceedings of the Consistory and Arch-deaconry Courts of Canterbury are to-day preserved in the Strong Room of the District Probate Registry in that city. Amongst them are a series of books labelled "Precedent Books," dating roughly from 1569 to 1759, containing very miscellaneous matter, but for the most part consisting of "Forms" in Latin for the guidance of successive officials in the conduct of such business as came within their jurisdiction. In one of these books (Liber S.f. 91) occurs a remarkable example of Latin Versification entitled "Rithmus Extasi." The couplets, 27 in number, occupy the left-hand column of the page, that on the right being devoted to a transcript of the Sequence "Dies Irae" in the same hand. Of these, verse 13 ("Qui Mariam absolvisti . . .") and the four last verses are omitted, whether by accident or design it is hard to say. There is nothing to indicate the authorship, but the handwriting appears to be that of the official scribe, and the book itself would seem to belong to the late sixteenth century. The writer, possibly some former cleric earning a precarious livelihood with his pen, may have been the author, or he may merely have been passing a leisure hour by committing to writing some poem of an earlier age. There is a note in the same handwriting at the foot of the page as follows: "Lex est defuncta quia judicis est manus uncta: propter unguentum jus est in carcere tentum."¹ These words seem to reflect the whole tone and spirit of the Verses themselves, and, as the period immediately succeeding the Reformation in England was notoriously corrupt as regards the administration of justice, the poem itself would seem to refer to that period. Mary Queen of Scots had been recently condemned to death, and executed on the strength of certain words in her letter to Babington, now more than sus-

¹ "Law is dead for the hand of the judge is greased: because of palm oil, justice is held in prison."

pected of being a forgery and an interpolation. Bacon and Roger Manwood, too, were notorious for being open to bribes. Of the latter, "that corrupt caterpillar of this age and most unjust judge of (that) circuit,"¹ our Canterbury scribe might well have been thinking at the time he wrote. Taking it for all and all, the Verses here given would seem to be the ourpourings of a soul that had lost faith in the old order of things but could see nothing but chaos, cruelty and corruption in the new—"Post tot quieta tempora in hac aetate ferrea."

After several attempts to get a satisfactory rendering of the title "Rithmus Extasi," I showed the verses to a friend who suggested some such interpretation as the following:

One cold dark evening, somewhere about All Souls' Day,² I was thinking over the old sequence "Dies Irae"—which shows that I at least remembered the church services as they were in use in my youth—and it brought home to me what a weary world is this and how just and terrible the judgment to come. And so, with the rhythm of "Dies Irae" running in my head, I penned this "flebilis sermo" in the book before me—and, beside it I wrote the "Dies Irae," leaving out some of the verses which are prayers. When I am gone, another may glance at this page, and if he read my verses it will be well if he read the "Dies Irae" too and think on the Judgment of God.

The Contributor is inclined to think that the poem has never been published, in which case he hopes it will attract interest and attention, and that its publication may perhaps lead to some information that will throw light on its origin and history. He is happy to be able to include a spirited and accurate English version by the late Father Dobell.

RITHMUS EXTASI

- 1 Viri frates, servi Dei,
non vos turbent rithmi mei
sed audite propter Deum
flebilem sermonem meum
5 Mundum dolens circuivi
fides ubi sit quesivi
sed ubicumque fidem quero
vel in plebe, vel in clero,
vel in clauistro, vel in foro,

RHYMES IN A "FINE FRENZY"

- 1 Brethren, ye who God obey,
Be not angered by my lay,
Rather listen, for God's sake,
To the woeful speech I make.
5 Sad, I roamed the world around
Seeking where Faith may be found,
But where'er I made my search,
In the street or in the church,
In the cloister, in the mart,

¹ Morris, "Troubles of our Catholic Forefathers," 1st series, 115.

² By coincidence it was on All Souls' Day that I came across the verses.

- 10 fides ubi sit ignoro.
Heu! de sede sua ruit,
fides que tam firma fuit.
Filius non servat patri
fidem, neque frater fratri.
- 15 Quoniam pro ea dolus
triumphat per orbem solus,
tam potenter et tam dire
ne quis possit contraire.
Dolus papam, cardinales,
20 et episcopos totales
regit; et ubique Reges
Dolo glossant jura, leges,
Qui cum dolo conversantur
his in terris principantur,
- 25 sed qui vere dolum nescit
est abjectus et vilescit,
et vocatur Ideota
nec est dignus una iota.
Heu! quod fides sic fallatur,
30 Heu! quod mundus sic mutatur;
Mundus, mater malignorum
Mundus, mastix sincerorum,
cur te tantum nos amamus?
quid videre jam speramus?
- 35 post tot quæta tempora
in hac ætate ferrea,
fraudes, furta detestanda,
bella, cedes lacrymanda,
luxus, raptus, ira, rixa,
40 Christi membra crucifixa.
Nullus amor pietatis.
Summus horror Veritatis.
Timor Dei evanescit. [crescit.
Princeps Mundi, Mammon,
- 45 Christus fessus videns videt:
Demon malus ridens ridet.
Heu! in chaos redeamus,
nam inferno propinquamus,
ni Deus nos proveniat
50 et manum fortem teneat.
Sed tu nos Deus libera
de vita nostra misera
ne vite tue pretium
54 sit hostis nostri premium.
- 10 Faith eluded all my art.
Faith has fallen from the throne,
That of old it made its own.
Son to father faith denies,
Brother unto brother lies. [while
- 15 Through the whole wide world the
In its stead triumphant guile
Rules with such disastrous might
None against it dares to fight.
Pope it rules and cardinal
20 With the bishops one and all;
Kings in every land I saw
Gloss with guile both right and law.
He who is well-skilled to cheat
With the princes takes his seat,
- 25 But the man who knows no guile
Is an outcast poor and vile,
He is called an idiot,
Reckoned one not worth a jot.
Faith, alas, has fallen low.
30 And the world is altered so.
Mother to an evil crew,
And a scourge to good and true,
World, why do we love thee so,
For what hope hast thou to show?
- 35 Times of peace have passed away,
Now there comes the iron day,
Bringing nought but fraud and theft,
Wars and slaughter right and left,
Wrath and rapine, worldly pride,
40 And Christ's members crucified.
Love of piety is dead.
Truth is that which all men dread.
Fear of God has vanished quite.
Mammon ever grows in might.
- 45 Seeing, Christ sees wearily,
Satan, laughing, laughs with glee.
Back to chaos let us go,
Ours will be unending woe,
If God come not to our aid,
50 If his mighty hand be stayed.
God, do thou deliver us
From our life calamitous
Lest the souls, whose price was paid
54 With thy life, be Satan's made.

This forms, it will be owned, an excellent commentary on the text, "If the salt lose its savour, wherewith will it be salted." Faith does not always produce good works, but good works can hardly survive when faith goes.

F. W. X. FINCHAM.

CONCERNING THE RECITATION OF THE BREVIARY HYMNS.

"Zelus Domus Tuæ comedit me"

ARCHBISHOP TRENCH, in his learned and exhaustive Introduction to his collection of Sacred Latin Poetry, states in effect that St. Ambrose, who may justly be termed the first and most successful of popular hymn writers, abandoned of set purpose the classical, literary and exotic metres as too closely associated with pagan worship, and reverted to the traditional "ballad" metre, in common use among the masses, the metre in short which has since been known as the Ambrosian.

Without attempting to define such terms as rhythm, *ictus*, quantity, and accent, still less to determine the distinction—if in reality there be any—between the two last, it will suffice to insist on the fact that the Ambrosian hymns in particular were composed, as is well known, for recitation by large congregations of people who, unable as they were to read or write, were yet doubtless familiar with ballads *in the same metre* which had been handed down orally for many generations. That such ballads were in any measure governed by the laws of prosody or of "quantity" governing the classical (and exotic) poetry of the learned, cannot surely be seriously maintained. Trench, indeed, says distinctly that Ambrosian and all other Christian hymnology were subject to accent and to accent only. That is to say, that accent, *ictus*, and that illusive quality known as "quantity," became to all intents and purposes identical with, and subject to, that still more illusive yet none the less real factor commonly known as rhythm. And this, although St. Ambrose, as a first-rate classical scholar, was doubtless as well acquainted with the laws of prosody as Virgil, or Horace himself.

It is, however, this very use of "accent" (in place of "quantity") which has, it would seem, led to a practical ignoring of the rightful place (and necessary use) of the former in the present-day recitation of the Breviary hymns. With the introduction of printing, and—may it be said—a gradual but very general lack of familiarity with the rules of "quantity," even in the recitation of the Psalter and the reading of the Lections it came to be regarded as necessary to "accentuate" the prose portions of the Divine Office. That the same rules should, with a total disregard both of tradition and of rhythm, have come to be applied to the hymns of the Divine Office as well, can only be accepted (and deplored) as the *damnosa hæreditas* of an age which had ceased to be not only literary but still more in any sense capable of appreciating the essential beauties of the poetry which was thereby (and has since for the most part remained) mere "prose cut into lengths."

Let me give, in support of this plea for a return (if in any way

possible) to the mind and practice of those saints and inspired writers to whom we owe these inestimable treasures of poetry and devotion, one instance at least of the difference between rhythmical recitation—as intended by the author—and the prosaic, as commonly heard, even in religious communities who might be expected to set a better example.

The instance is taken from the second stanza of the *Matin* hymn for the Common of Apostles. It is here given, first, as “accented” according to the later and now (alas!) usual fashion of printed Breviaries:

“*Belli triumphales duces.*”

That, whatever else it may be, is most emphatically not identical with the rhythm of a hymn of a class to which it is supposed to belong, viz.: “*Iam lucis orto sidere.*” Read as it here stands it sounds much more like the first line of “*Urbs Jerusalem beata*”; so like, that a skilful Latinist could without much effort incorporate it in the last quoted hymn. Now, let us see how it might be “accented” so as to restore it to its rightful class. It would then stand thus:

Belli triúmphalés ducés.

That is, in the language of prosody, an iambic, instead of a trochaic, metre. *Ex uno disce omnes.* Whether the Church’s music-masters, at Solesmes or elsewhere, would or would not admit that the foregoing contention applies to *sung* hymns, I am not concerned to enquire. My concern is chiefly with what, I am convinced, is the original and only correct method of hymn *recitation*.

It may not be without interest at this point to quote two instances from “*Macbeth*,” wherein “accent” overrides “quantity” in Shakespeare’s verse. The first, “*Dunsináne*,” instead of the correct “*Dunsinane*,” may perhaps be ascribed to a Southron’s unfamiliarity with Scottish names. The second may, I fear, be scouted as a mere assumption on my part; yet to any who may be so disposed I would say: Read the line as unaccented and then read it as here suggested and decide which “goes” better:

“Striding the blast, or Heavens cherúbim, horsed.” . . . Nor is there a lighter illustration lacking. It is related of a somewhat “unclassical” parson that in reading the first chapter of I Corinthians he spoke of “the household of Stephánus.” Whereupon he received the next morning an anonymous communication to the following effect:

“Last night you said—your words did pain us—

‘Ye know the household of Stephánus’;

Stéphanus is the man we know,

And may we hope you’ll call him so?”

The abbreviation in the last line may I hope serve to intro-

duce a kindred and much more controversial point, which I approach (as a mere layman) with no little trepidation, viz.: the lawfulness, or otherwise, of "elisions"—where the rhythm of the verse seems to demand them—in the *public* (or choir) recitation of the Breviary hymns. It is maintained by authority (so I am informed by my Benedictine superiors) that the words, *as they stand*, form an integral part of the "sacred text," and that it is not lawful to omit *in choro* any part of it. I am further informed that the Solesmes editors of the equally sacred music (as it surely is) have met the consequent and inevitable difficulty by *introducing an additional note* wherever the "superfluous" syllable renders such a proceeding necessary. To give a single instance: The line in the "Vexilla Regis" which is printed:

"Manavit unda et sanguine"

must be supplied with an extra note for "et." The musician, it would appear, may lawfully add to the "sacred" music where the mere lover of rhythm and poetry is debarred from "eliding" syllables which cause the verse to go halting, so to speak, on nine feet instead of the normal eight, wherewith the author, beyond all doubt or question, intended to supply it. I may be permitted to add, as personal recollection, that a learned Jesuit (Father Herbert Lucas) maintained to me more than twenty years ago that in his opinion the line in question should read:

"Manavit und' at sanguine";

the stronger vowel, in this case, *a* taking precedence of the weaker *e*. This, in any event, must constitute my plea in favour of hymn recitation *secundum intentionem scriptorum* both in respect of accent and of rhythm, as the original writers, saints for the most part and not less zealous of the "sacred text"—formed, in great measure, from their own writings—than those who have fallen heirs to it, *intended that these hymns should be recited*.

It only remains to add that I have here written as one to whom verse (and verse-writing of a sort) has been as the breath of his nostrils for the best part of fifty years. Also (and far more pertinently) as one who by the grace of God has had the privilege of reciting the whole Divine Office daily for more than twenty-five. One, therefore, to whom any "imperfections" (if I may call them so) in the public performance of the *Opus Dei*, any even the least departure from the rules laid down and the intentions unmistakably indicated by the learned and saintly writers, the truly inspired poets who composed these incomparable hymns, seems in very truth a breach of that "decent holiness" which, we are told, "becometh God's House," here on earth, no less than it adorns His eternal House in heaven.

FRANCIS W. GREY, CFR., O.S.B.

THE SARGENT EXHIBITION.

PRESS comments on the exhibition of Sargent's works at Burlington House have noticed the almost complete absence of the "folk element" in this great collection of paintings. *The Church Times*—with a slight lapse of memory, it is true—regrets "that Sargent, with his prolific output, never painted a poor man." *The Times* observes that "Mr. Sargent had, apart from portraiture, certain preferences in subject which call for comment because they seemed to be related to the absence of the 'folk element' in his actual execution. Like his friend and compatriot, Mr. Henry James, he had a definite world of his own. It has been observed that Henry James very seldom touched what are called the 'working classes' except as servants or retainers, and the same is true of Mr. Sargent. . . . There is a similar peculiarity in his landscapes. . . . The absence from his work of anything that can be called a characteristic English landscape on a considerable scale is remarkable. . . . If there is one picture which seems to sum up Mr. Sargent's world, social and artistic, it is 'An Interior in Venice.' . . . The whole atmosphere of the room and the character of the people suggest the kind of culture, selective and rejective, which comes by opportunity and education rather than by native appetite."

That this particular limitation existed in both James and Sargent was perhaps more than a coincidence. "Native appetite" is always deeply influenced by a young child's mental environment, in which tradition plays so large a part. It is almost impossible to imagine the future artist, apart from an early favourable environment, acquiring such instinctive tenderness toward the homely aspects of the world as will naturally overflow into his work. If any man must in his own life set out from nowhere in particular to recapture beauty, his artistic productions are sure to have a decidedly academic, not to say conventional, tone.

Sargent may not have been wholly uninfluenced by the very environment which, we should say, proved unfavourable to breadth of creative interest in James. The elder Sargent was a Bostonian; and into the Bostonian consciousness the grim Puritan philosophy of life had gone deep. Puritanism was first on the ground in New England and did not, as in this country, find itself softened and thwarted by past traditions which clung to a thousand "trivial fond records" of normal life. There, it was quite free to suppress Sunday amusements. It could ban prayers for the dead and the decoration of churches in its care to avoid the "superstitions" of the past. It could fast on Christmas Day by way of sacrificing the beauty and joy of our Lord's Nativity to its own sense of sin. Emerson commented sadly on the artistic consequences of this ruthlessness. "I hope they

will carve and paint and inscribe the walls of our churches in New England before this century is closed. Have the men of America never entered these European churches that they build such mean edifices at home? Art was born in Europe, and will not cross the ocean, I fear" (Journal, 1833).

Seventy years ago Boston was still in process of recovering from the harsh Puritan code. The process was conscious and intellectual; and one does not recapture the kindly folk emotions by a conscious and intellectual process. This may account for the high ethical tensility and the disproportionate rarity of deep, convincing emotional basis in the literature produced in New England at the period. It may account for the reputation of being "high-brow" which New England enjoys in some quarters. Perhaps too it may explain Sargent and James. Their access to the beauty of the lowly and the simple was blocked by a great white-washed wall and they walked the other way.

This particular limitation is still a great artistic problem in the United States. The wholly unusual character of the country's early history, the intellectual ascendancy of New England and the pervasion of industrialism and artificial culture have spread and aggravated it. It is certain to succumb to the growing influence of the Church in America. Generous culture is not precisely a primary concern with her, but it is an unfailing by-product of the complete Catholic life.

F.J.Y.

II. TOPICS OF THE MONTH

Cardinal Mercier.

The Church Militant has been deprived, by the death of His Eminence Cardinal Mercier, on January 23rd, of a great man; one whose character and conduct had won for him the admiration and reverence, not only of his fellow-Catholics, but of all men of good will. As a philosopher at Louvain, and later as an Archbishop, his intellectual ability, and the width and generosity of his sympathies, endeared him to many and gave a far-reaching influence to his words; but to the invasion of Belgium and the magnificent spectacle of his patriotism, at once so dignified and so courageous, was due the hero-worship which henceforth surrounded him.

The Press of many countries has borne witness to the unique position he occupied and to the affection and esteem in which he was held. With him the word *eminence* must inevitably have been associated, even had he never worn the sacred purple. In more recent times his name has been chiefly connected with

the effort to further the reunion of Christendom. In this effort, the fulfilment of which is the ardent desire of all Catholics, the Belgian Cardinal was stimulated by his love for England and his invincible hope that obstacles, however seemingly insuperable, might nevertheless one day be overcome by men of good faith co-operating with divine grace. He was greatly sustained in this hope by the wonderful optimism of his close friend, Lord Halifax.

That the Cardinal will plead in heaven for the cause he had so much at heart while on earth we cannot doubt. His love for his own country and for ours will not have grown less, and we may be sure his prayer for Belgium will be that she may keep the Faith which is her most precious possession, and for England, that she may regain what she lost when she broke away from communion with the See of Rome.

**Follow
up
Locarno.**

The first, most obvious and natural result of the solemn undertaking by the Great Powers of Europe never on any pretext to resort to war against each other would seem to be a drastic reduction of those mammoth national armaments, the sole object of which is the maintenance of security by force. In ordinary business, when risks become negligible, insurance is done away with: the end once abandoned, the means become superfluous. The same common-sense practice should apply to the business of governing the nations. The new spirit of European friendship, born of a sense that the prosperity of all depends on the prosperity of each, and of a recognition of the fact that no national advantage, short of essential liberty and integrity, could counterbalance the losses of another great war, found happy expression round the table of the Foreign Office when on December 1st of last year the Locarno Pact was signed. There in eloquent and gracious words the spokesmen of France and Germany owned their common interest in European prosperity and implied that they would no longer pursue sectional interests to its detriment. The good will thus manifested must be maintained. But unless it is embodied in something visible and concrete, good will, a volatile essence in this fallen world, tends to evaporate, and already there are those who say that, through the action of subordinates not in accord with it, the Locarno spirit is growing somewhat attenuated. Unhappily, M. Briand, on whom so much depends, has been, even since December, in the throes of a political crisis and is "clinging to office," as the steersman clings to the wheel, in hopes of keeping the ship of State off the rocks. Hence those other meetings which were to have followed that in London, in order to apply the general agreement in detail, have not yet taken place, and the enemies of the Pact in Germany

and elsewhere are taking every opportunity to decry its efficacy and usefulness. The German militarists who do not want Europe pacified or Germany a member of the League, find a certain support for their policy in the delay. They ask—where are the signs of the abandonment of mistrust by the Allies, when the Cologne zone has been evacuated only to increase the garrison in the other two, and so keep up an unnecessarily great burden on German finances? This is said to have been the decision of the Ambassadors' Conference which meets at Paris, and it forms another strong argument for the abolition of that creation of the war which has literally no business to be functioning now.

**Treaty
revision
necessary.**

The Versailles Treaty, which "dictated" peace and foolishly endeavoured to combine it with punishment, was perhaps the most that could be expected from the politicians who framed it, in the atmosphere which then existed. But the subsidiary treaties of St. Germain with Austria, the Trianon with Hungary, and Neuilly with Bulgaria—that of Sèvres, which at least dealt satisfactorily with the Turk, had to be recast at Lausanne owing to the dissensions of the Allies—have all the faults of Versailles and more. The haste with which they were drawn up, the punitive spirit which permeated them and the disregard shown to the wishes of large populations have resulted in keeping the Austrian "Succession States" and their neighbours in perpetual friction and unrest. There are "irredentist" minorities everywhere which, instead of being treated with justice and consideration by the States to which they are forcibly annexed, are in one way or another oppressed and persecuted. We are sorry to say that Italy, which claims to be a Great Power and should know better, sets them an evil example by her treatment of the Tyrolese, an Austrian people handed over to her by the shameful Secret Treaty of London in 1915, and therefore not supposed to be under the protection of the League of Nations. The use of force to create an unnatural national uniformity, discredited though it has been by the whole course of history, is being applied on every side. All these minor treaties call for considerable revision. If Hungarians, Bulgarians and Austrians are still to be severed in large numbers from their fellow-countrymen, at least their educational and religious rights should be faithfully respected. And the ruinous policy of traffic-barriers, the denial of right of access to the sea, the foolish commercial hostility shown by these newly-formed or newly-extended States should be wholly abandoned. The growing international consciousness of Europe, manifested in the reconciliation of France and Germany, has a right to insist that its constituent members should keep the peace. It may take time to convince a Balkan State

that the sword is not the first weapon of diplomacy, but the League of Nations which so promptly arrested the belligerency of Greece can shorten the period. We are all members, now, one of another, and no one may claim to pursue his aims or ambitions without reference to the common good. The three enemy States—Bulgaria, Hungary and Austria—have each real grievances, the removal of which is essential to peace. The Locarno spirit, so far from evaporating, must grow in intensity and travel east.

**Failure
of
Democracy.**

The failure of Parliamentary government amongst the Mediterranean nations has grown still more marked by the creation of a dictatorship in Greece under General Pangalos. Yet it was in Greece that the democratic ideal took its rise and achieved its fullest theoretical expression. In practice, of course, it was an oligarchy resting on a broad basis of slave labour, and so it led easily and finally to a tyranny. The failure of democracy everywhere in the old world is indeed a characteristic of our age. We may think ourselves democratic, but so long as Governments can conduct foreign relations—on which tremendous issues may depend—in secret, so long as the only control which the people can exercise operates through the clumsy, occasional, unreliable medium of a General Election, we are really ruled by an oligarchy, which the Press, now not the voice of the people but become the plaything of a few millionaires, cannot in any way influence. In Spain the dictator had in view the education of the people to rule themselves again through constitutional forms. In Italy the dictator has set out to attain national unity by abolishing all parties but his own—a system which has no finality as it cannot possibly survive him. What the Greek dictator will achieve it is too early to say, but his appeal to an obsolete militarism does not inspire confidence.

It is natural that the prolonged political crisis in France should turn people's thoughts in the same direction. Parliament seems quite ineffective, the deputies are mere delegates unwilling to risk the displeasure of their constituents, some strong supra-constitutional power, able to sweep aside hampering forms and backed by the *major et sanior* part of the nation, appears to many to be the only solution. Much is being written about this solution, as may be seen in *La Documentation Catholique* for January 2nd and 9th, but in spite of much spilling of ink, and several associations of a Fascist character, there is little likelihood of a dictatorship. There is no dictator available and, even if there were, there is not enough unity of sentiment in France to give him his opportunity.

**Wrong ideas
of
the State.**

Neither in France nor anywhere else does there seem to be a sound and consistent idea of what the State is for and of what aims, accordingly, the Government, its instrument, should pursue in its name. The common notion is that glory should be its object, meaning by glory a reputation for material strength and wealth, and a consequent preponderance in the councils of the world. Though the war overthrew many Empires it did not destroy imperialism, which is still the chief obstacle to the realizing of a true League of Nations. The desire to dominate others, to have more wealth and better trade than they, to oust them from "places in the sun," to flourish generally at their expense, is the animating spirit of national policy everywhere,—the spirit that makes the individual detestable, necessitates the police-force and keeps the jails full. Nations try to be great rather than good and to be powerful rather than just. Yet the fact that even in international dealings honesty is the best policy keeps alive the hope that enlightened self-interest may succeed in making the League of Nations a reality and in developing amongst the States of the world a common conscience informed by Christian morality. Even though the League exists and grows in strength the nations as yet do not trust it. It is illuminating for the complacent Britisher to read, as he may in many Continental journals, of the mistrust in the League caused by the apparent overrepresentation of the British Commonwealth therein. He is quite unconscious of any desire to claim more than his share, but foreign critics are keen to point out that, unless the Dominions are independent nations, they have no right to that status in the League, and if they are independent they cannot claim to belong to the Commonwealth. That is a dilemma which has to be faced, for the answer that the Dominions are free to vote as they like does not satisfy. The League must be put beyond reproach as an honest attempt at union for the common good. In every nation there are those that decry it, thinking that it means some detriment to sovereignty and not realizing that it is the only alternative to international chaos. We wish those writers—and we are sorry to note one amongst them in that level-headed journal, *G.K.'s Weekly*—would take the trouble to think out the consequences of the failure of the League. They would, we fancy, be compelled to own that their idea of national welfare took little account of the welfare of the race.

**The
State and
Trade.**

Is it the business of the State to intervene in the commercial activities of its citizens in peace time? This country has generally answered, No, and has attributed its past prosperity to its universal freedom of trade. America, a fanatically

protectionist country, has always answered, Yes, and by erecting a high tariff wall round her shores has aimed at benefiting the home producer. America, moreover, is the home of various trusts and combines which control the output and sale of various standard commodities, primarily in their own interest. The moral estimate of such transactions is that which applies to monopolies generally, and each case must be determined on its merits. Recently Mr. Hoover, American Secretary of Commerce, whose name is held in benediction in many parts of Europe for his activities in Relief-work after the war, has been complaining that Great Britain, which with Holland holds a natural monopoly in rubber, has, by limiting export, forced up the price unduly. Since the American market takes nearly three-fourths of the whole world's produce of the article, the result is a heavy tax on the consumer there, which some of them, not Mr. Hoover himself, are unkind enough to imply is the British offset to the tribute annually exacted in payment of debt. However that may be, the accusation of profiteering sits ill upon the lips of a citizen of that country, one of whose characteristics is, let us say, the absence of sentiment in matters of business. But after all the charge does not lie. The Stevenson scheme of 1922 was intended to save the small rubber companies from ruin by governing the release of output in direct ratio to the price. The price, as Mr. Hoover later admitted, has been forced up automatically by the "forward buying" of American speculators in an exhausted market. Mr. Hoover enumerates other commodities the control of which lies in foreign hands, and urges, not retaliation we are glad to see, but the development of these raw materials in American territory, just as the British Government is developing Sudanese cotton so as not to be dependent on the Southern States. The time we hope will come when these commercial bickerings will give place to world-wide arrangements founded on mutual concessions.

**The
Roman Question.**

The Fascist Government under S. Mussolini has recently abolished some of the unjust laws under which the Catholic Church in Italy has laboured since the destruction of the Temporal Power. We have travelled far from the days when Nathan the Jewish Syndic held sway in Rome and used his power to vilify Christianity. But there is a long way to go before even an approach to the settlement of the Roman Question can be chronicled. The very good will towards religion shown by the Italian Government constitutes a danger lest the Papacy, a sovereign independent Power held in durance by force, should seem to be beholden for what is but a partial recognition of its inde-

feasible rights. The *Osservatore Romano* uses the following unequivocal language concerning the new laws:

If they contain improvements on the former legislation so unjust to the Church, devised by the Liberal Governments which for half a century ruled the country, they are far from representing adequate reparation, or opening the way to true religious peace. Before that is possible the Law of Guarantees must be abolished; the Holy See must recover that full liberty and independence, real and apparent, to which it has imprescriptible rights; and there must be reform of the ecclesiastical legislation by full agreement between the two Powers.

Thus the problem still remains to be solved, a problem which concerns not only Italy but the whole Catholic world. The Holy See must be free, and be seen to be free, from any relation of dependence on another Power, even though by way of protection, and moreover it cannot be separated from Rome.

The Prime Minister, installing lately a new Governor of Rome, outlined a grandiose scheme of restoration and improvement to be accomplished during his five years' tenure of office. "The majestic temples of Christian Rome should be weeded of parasitic and profane growths, and the ancient monuments of Roman history should stand out in their gigantic and solitary grandeur." Moreover—a proposal that will interest the million foreign pilgrims whose nerves were harrowed by Roman street-noises—the Governor is to remove from the narrow streets of the old city the "stupid contamination of the tramways." The war on vested interests thus proclaimed indicates the strength of the Dictator's position. A man so powerful may be able to restore Rome in another sense.

After the Coal Truce?

The sands are running out that mark the duration of the coal-truce. The Royal Commission has taken its evidence and is now considering its Report, which will, it is supposed, appear at the end of this month. On the reception of that fateful document will depend the maintenance of peace in the industry and perhaps the return of prosperity. There was not much good will shown towards each other by the contending parties before the Commission, but we were assured at the end that such hostility was a mere matter of tactics. In fact, the action of the owners in calling for lower wages and longer hours, which in the circumstances exhibited the height of callousness, appears to have been a kind of bluff. Anyway, Lord Londonderry, on January 23rd, disclaimed on the part of the owners any desire to base the prosperity of the industry on reduced wages and increased

hours. He assured the miners that they were not and could not be exploited. Increase of output would simply mean lower prices, increased consumption and more funds available for wages. Nothing could be better than this coal-magnate's sentiments. "Good work," he said, "required good wages and reasonably short hours." If these sentiments were only carried into practice there would be little need of the Commission's Report, or subsequent legislation. The industry could and should settle its own affairs if masters and men recognized their mutual need of each other and what makes for their common advantage. The strike-weapon, so freely brandished, should be restored to its scabbard for ever. It is double-edged and double-pointed, doing harm to both sides, but more harm to the economically weaker. It may well be that what paralyses the industry is undue cost of transport and superfluous middlemen, and so the solution of the problem involves another, viz., how to bring wages and freights in the "sheltered" trade of the railway into closer correspondence with the cost of living. The new electricity scheme, foreshadowed by the Prime Minister, which will involve the transformation of coal at the pit-head into electrical energy, will do much to remove both burdens from the industry.

**Economy,
not
Retrenchment.**

The Chancellor of the Exchequer has the gift of plain statement. His speeches on retrenchment, the need of it, the impossibility of it, have done much to bring home to the nation the economic consequences of war. We have to find every year £350,000,000 for interest on and redemption of war debt, expenditure which is wholly unproductive and which exceeds by 150 million pounds our whole pre-war revenue. In his great economy speech at Leeds on January 20th all that Mr. Churchill could promise was, not a reduction of expenditure, but an endeavour to check the constantly growing outflow, necessitated by the numerical increase of the population, the new services created, the higher standard of efficiency demanded, to say nothing of various subsidies in aid of trade, and social burdens like the "dole." These growing charges are falling on a nation which is not growing richer, and which cannot grow richer until the potential wealth which lies in millions of idle hands and miles of idle lands is somehow made actual. Mr. Churchill, not for the first time, waxes pathetic about the difficulty of persuading departments, which all recognize the need of economy, that economy should begin at home. Each is ready with cogent reasons why it alone should be free to spend. The whole speech must needs raise in many minds the doubt whether we are not living beyond our means, keeping up a position without adequate resources to support it. The first lesson that the nation

needs is the importance of thrift. Hundreds of millions are thrown away annually on drink and dress, smoking, gambling and needless pleasure-seeking, which might be saved without any loss to genuine happiness and well-being.

**Topsy-turvy
Beneficence.**

The mention of waste—misdirected expenditure—naturally recalls a recent will which provided a striking instance of it. A lady, whose fortune totalled over £600,000, bequeathed to her family and friends about £45,000, to certain charitable institutions some £9,000, and the balance of her estate to various associations for the benefit of animals. Considering the vast amount of human misery calling vainly for relief, this seems a sad misuse of wealth, only to be explained by some misanthropic kink in the donor's mind, or as the result of a perversion of the affections not infrequently noticed in animal devotees. We are all for kindness to the lower creation, too often the victims of human barbarity. We see in the survival of various "blood-sports," an inveterate callousness due to faulty education. We have no word to say against the various bodies which endeavour to provide for the welfare of our dumb friends. But as Christians we cannot forget the precept of fraternal charity and the fiduciary character of wealth which are so emphasized in Christ's teaching, and which are notably disregarded in this legal instrument. God cares for the sparrows and blesses all manifestations of kindness to living sentient things, but He cares infinitely more for His human children, and He wishes us to observe the same proportion in the exercise of charity. It is some consolation that the death-duties on this estate, the money withdrawn for the service of the State, amount to over £200,000.

**Infidel
Dogmatism.**

The revolt against dogma is almost universal outside the Catholic Church, and naturally enough. For apart from that divine institution, all other forms of religion are man-made, and there is no finality or absolute truth in anything of man's creation. But a real religion without dogma is as foolish a conception, as Mgr. Benson once said, as a man without a skeleton. The concept is, indeed, so irrational that its genesis is not to be found in the intellect: it is rather a product of the undisciplined will. The real cause of the revolt against dogma, *i.e.*, against assured certainty in religious beliefs and in moral standards, is that knowledge reveals obligation and calls for action. Dogma, in so vital a matter as religion, means *being told what to do*, and human pride eagerly welcomes any way of evading that categorical imperative, even at the cost of stulti-

fyng itself. "Most theologians," we read in an advocacy of undogmatic Christianity,¹ "are so used to connect religion with doctrine and ritual of some special kind that they cannot realize religion as a thing apart, and something bigger than a creed." The writer obviously considers religious truth to be a discovery of religious experience, but, even so, he doesn't realize that all religion is based on at least one dogma, the existence of God. The last thing the dogmatic rationalist seems to follow is reason. Against him in reality lies the charge of "obscurantism" which he levels at the believer. He shuts off the light that is in him lest it should fetter his freedom of action. He closes his eyes, so as to wander at will, unguided by the sign-posts and beacon-fires of morality. But, although averse from dogma imposed by divine revelation, he is constantly dogmatizing himself, in deference to his own desires and prejudices. From any given number of the *Hibbert Journal*, his favourite "cathedral," one could compile almost as many condemned propositions as are found in Denziger. One particularly self-confident pontiff, Mr. Edmond Holmes, thus proclaims in the current issue the "last word" in confutation of a belief, which the greatest minds of all time have consistently held:

Christ was the last man in the world [he writes] to found an institutional Church. It was against institutional religion that he fought with all the strength of his spiritual genius and all the courage of his dauntless soul. [You can afford to be generous in eulogy of one whom you have deprived of Divinity.] What Christ bequeathed to His disciples was not a ready-made institution but a threefold influence, etc., etc.

One may note the loose argumentation that thrusts in the word "ready-made." No Christian contends that the Church was ready-made. It was planted and grew: it was founded and built up. But it was instituted. St. Peter was certainly not made the foundation of a "three-fold influence." The whole *ipse-dixit* tone of the article manifests strikingly the colossal conceit of the modern anti-Christian mind, which is one of the reasons which render it incapable of appreciating truth.

**An
Old Hoax
Revived.**

If the Editor of "Pearson's" had not made such an elaborate profession of having ascertained beyond doubt the connection between the Inquisition and a certain set of leather figures described in his January issue, we should not have noticed the article describing them, which is simply one of the many vulgar appeals to bigotry that still appear in the popular press. But

¹ "The Humanist," January, 1926, p. 11.

in a preface to the article he gives himself hopelessly away, averring that he "engaged qualified searchers and experts to investigate the claims made by the author," and going on to say, rather vaguely, that "ancient and modern records were consulted, and these established the fact that leather figures were indeed employed during the Inquisition." A portentous fact surely, whether established or not, but unfortunately not a shadow of proof is given that the Inquisition had anything to do with these particular effigies. What *is* a fact appears to be that the Editor has been egregiously taken in. If only his zeal for ascertaining the truth had led him to investigate the files of the "Strand Magazine" he would have found in that periodical, issue July, 1908, a paper describing what were called "Relics of the Inquisition," with the same pictures that are given in the present article, and an account of the *provenance* of the figures,—the pirate oddly named "Carlos, Don Sebastian," his legatee, James Allinson of "Nespra Hall," York ["destroyed about 400 years ago"], the sale of the objects piecemeal to an antiquary (now dead) who valued them at £30,000, and so on, which is substantially the same as he now prints. Moreover, the whole collection formed one of the side-shows at the Earl's Court Exhibition in the summer of 1912, and we then took occasion to rebuke the proprietors thereof for thus exploiting religious prejudice.¹ The collection, which includes chairs, tables, cabinets, candelabra, clocks and household utensils, as well as grotesque figures, is nothing more than a number of specimens of leather work, with no more connection with the Inquisition than have the contents of any bric-a-brac shop in London. We advise the Editor of "Pearson's," who expresses an anxious desire to know where the "relics" are now, to apply to the "Protestant Woman," for when last we heard of them (January, 1913) that literary lady was planning to exhibit them at Wimbledon, in order to counteract the spread of the Church there.²

**A New
Confraternity of
Liturgical Art.**

Although the canons of art can be defined in general terms, there is a certain liberty about their detailed application which allows room for variety of taste and appreciation. Different nations, different eras, different climates, have different artistic ideals, and when we add different grades of education we see how wide are the bounds of possible variety. Yet, in any one time and place, there must be some measure of agreement as to what is essentially bad in artistic endeavour, *i.e.*, whatever is so devoid of beauty, so uninspired, so barren, so false, as to fall below the commonly accepted standards and to merit univer-

¹ See "Bigotry at the Earl's Court Exhibition," *The Month*, July, 1912.

² *The Month*, January, 1913.

sal reprobation. Without giving further point to these general reflections, we can safely say that much of the art, whether plastic or pictorial, or musical, which is nowadays devoted to the service of religion, is not good, is worse than it need be, worse than it was in earlier times. And therefore it is with particular interest that we learn of a proposed Confraternity of Liturgical Art which apparently has been inaugurated by the Benedictine monks of Caldey. Its promoters feel that, as there is no Catholic organization of art-workers in England which has for special object Church work and Church services, the many individual artists who are working for the beauty of worship are handicapped by isolation. And as for the workers in the service of ecclesiastical furnishers, there is no means, so it seems to the promoters of the Confraternity, to bring before them the implications of Catholic doctrine, the grounds of Catholic tradition, the aims and needs of the liturgy. And so they lack a sound standard for honest work. Moreover, the commercial firms, many employing non-Catholics in their factories, are too imbued with the commercial spirit, so it is alleged, to heed the artistic requirements of the Faith. It is, therefore, in order that workmen may have a clear and consistent notion of what the Church needs for proper liturgical worship, that a number of them have agreed to form a Fellowship for prayer and discussion.¹ No doubt the project itself, when it is fully announced, will provoke discussion. The long-established community of Catholic workmen at Ditchling will, we suppose, be especially interested in it. And it should excite the attention of those who have projected the new "Catholic Art Review,"² the first number of which (November—December, 1925) has just reached us.

**Growth of
the
Liturgical Sense.**

A revival of Catholic interest in the Liturgy is observable both here and in the United States. Messrs. Burns, Oates & Washbourne are gradually, in their series of Liturgical Handbooks, putting within reach of the ordinary public in attractive form the various phases of the Church's worship. The C.T.S., with its shilling "Sunday Missal," clear and simple in arrangement, is furthering the same end. It is to be hoped that this new Review, the first issue of which is produced with distinction and contains some excellent reproductions of famous pictures, will do much to focus and direct the movement amongst us. That Catholics, the sublimity of whose religion must needs surpass comprehension, should be content with anything short of perfection in their expression of it, is on every account deplorable. On the other hand, the artistic temperament is proverbially

¹ Particulars of this may be had from Dom Theodore Bailly, O.S.B., one of the Monks of Caldey.

² Published from 13 Maple Street, London, W.1: six numbers annually, at 2s. net a copy.

ally an irritable one, and there is always danger lest, in the clash of opinions, the limits of lawful divergence should be unnecessarily restricted. We have every hope that the new Review and the new Confraternity will be animated by the broadest possible spirit, and be properly careful not to degenerate into pedantry or eccentricity.

THE EDITOR.

III. NOTES ON THE PRESS

[A summary survey of current periodicals with a view to recording useful articles which 1) expound Catholic doctrine and practice, 2) expose heresy and bigotry, and 3) are of general Catholic interest.]

CATHOLIC DOCTRINE AND PRACTICE.

Second Coming of Our Lord, Revelation concerning [Dr. J. P. Arendzen in *Catholic Gazette*, January, 1926, p. 8].

Money-lending and Usury: The Distinction [Canon Villiers in *Catholic Times*, January 9, 1926, p. 11].

Priestly Vocation, Nature of [C. Bruehl, D.D., in *Homiletic Review*, January, 1926, p. 335].

Primacy of Rome in the First Ages [Mgr. P. Batiffol in *Documentation Catholique*, January 16, 1926, p. 133].

Truth in Religion meant to be reached [E. Lester, S.J., in *Stella Maris*, January, 1926, p. 25].

CATHOLIC DEFENCE.

Catholic Church in Portugal, Struggles of the [P.C. in *Razon y Fe*, January 10, 1926, p. 40].

John Nepomucene, St., not a Myth [G. Kaspar, S.J., in *Ecclesiastical Review*, January, 1926, p. 79].

Rome, Benefits to England from [Tablet, January 16, 1926, p. 69].

POINTS OF CATHOLIC INTEREST.

Catechism, How to teach the [Archbishop Sheehan in *Catholic Bulletin*, January, 1926, p. 41].

Catholic attitude towards Ghosts, etc. [E. R. Hull, S.J., in *Examiner*, January 2, 1926, p. 5].

Catholic Education in Scotland: History of [John Craigen in *Glasgow Observer*, January 9 et seq., 1926].

Church Liturgy and Music [E. Lester, S.J., in *Stella Maris*, January, 1926, p. 8].

Fascism, Benefits of, to Italy [Catholic Gazette, January, 1926, p. 24].

Imitation of Christ; à Kempis authorship vindicated [A. H. Atteridge in *Catholic Times*, January 2, 1926, p. 9].

Mohammedanism, Internal dissensions of [H. Lammens in *Etudes*, January 20, 1926, p. 129].

Prohibition, Catholic attitude towards [Tablet, January 23, 1926, p. 105].

Universe, The Age of the [M. E. Belot in *Revue des Questions Scientifiques*, January, 1926, p. 27].

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REVIEWS

I—BUTLER UP-TO-DATE¹

BUTLER'S "Lives of the Saints" stands with "The Garden of the Soul," Challoner's "Meditations," and a few other venerable classics, in a niche of its own in the affections of English Catholics. Written in the dark night of persecution it has ministered for more than 150 years to the spiritual needs of ourselves and our forefathers. That was precisely what Butler meant it to do, his principal aim being to provide not so much a learned work of reference as a book of piety that should encourage others to follow in the way trodden by the heroes whose story he told. As he was a good scholar in addition to being a good and zealous man, he went for his material to the best sources open to him at the time when he wrote, and made excellent use of Calendars, Martyrologies, the Menæon, Menologies, early hagiographical writings, the "Acta Sanctorum," and the documents employed in the processes of beatification and canonization. Since his day, however, these various repertories of saint-lore have been subjected to much drastic editing and pruned of many a pious bit of exuberant fancy. Moreover, during the last hundred years, nearly every field of knowledge has been enriched with new and momentous discoveries that render plenty of old and erudite conclusions suspect or quite untenable. In this matter of authorities then, we may say with confidence that the revision of Butler has been long overdue.

A second reason that made a new edition necessary was the incompleteness of the work from the standpoint of the present day. In the last half century alone there have been twenty-five canonizations and fifty-one formal and independent beatifications, as well as many "equivalent" ones constituted by a decree sanctioning an immemorial cultus. As a result of all these and other necessary additions, Father Thurston reckons that there will be 1,200 extra notices in the new Butler when complete. In the January volume alone, which we are now reviewing, he contributes 155 entirely new or almost entirely rewritten biographies as against 115 in which Butler's text stands with a few minor modifications.

Butler's antiquated and rather ponderous style was another stumbling-block to the modern reader. At times he is too elo-

¹ *The Lives of the Saints, Originally Compiled by the Rev. Alban Butler. Now Edited, Revised and Copiously Supplemented, by Herbert Thurston, S.J. Vol. I., January. London: Burns, Oates and Washbourne. Pp. xix.—412. Price, 7s. 6d. 1926.*

quent for our patience and often too verbose and involved to suit our taste for simplicity. To make these remarks about him is not to deny or call in question his genuine merits. Time demands its toll of all such work as his, and the best proof of its fine, enduring quality is that it should be possible at all to remedy the depredations of 150 years. Father Thurston has carried out the work of restoration with the reverence which characterizes every true scholar. He has scrupulously respected Butler's intentions and retained the substance of all his exhortations and devotional comments. Wherever possible the original text is left intact. One has but to compare a page of the new work with a page of the old to be convinced that the slight changes of phraseology in the former are entirely justified. The main thing in a book like this which is intended for the world at large is that it should make easy reading and that merit Butler now possesses, thanks to Father Thurston's zeal.

Of the other qualities of this edition it is hardly necessary to speak. The new biographies embodied in it are models of careful scholarship, while the old ones possess now an authority they never had before. A glance at the bibliographical notes appended to each account gives an eloquent hint of the labour and patience that went to the making of this splendid volume. Butler in the future will assuredly mean Father Thurston's "Butler," a finer Butler than this reviewer, for one, ever thought possible. The volume that has appeared is devoted exclusively to the January Saints, and Catholics will be eagerly on the watch for the subsequent numbers, which will presumably number twelve in all. Burns, Oates & Washbourne have done their part splendidly and turned out a volume that would be an ornament to any library at a remarkably low price.

2—ON TEACHING AND RELIGIOUS TEACHING¹

MOTHER EATON'S "Consider the Child" is an unconventional kind of text-book embodying the substance of lectures, on child-psychology and teaching-methods, to students at a training college. It should prove at least as helpful to those others who have completed their theoretical course and are in the happy way of being free to apply and test for themselves the value of Mother Eaton's directions. Her book is wide in its grasp and extraordinarily full of matter. The chapters on the

¹ (1) *Consider the Child*. By Mary Eaton. London: Longmans, Green and Co. Pp. 256. Price, 4s. 6d.

(2) *Twelve and After*. By the Editor of "The Sower." London: Burns, Oates and Washbourne. Pp. 131. Price, 5s.

(3) *The Faith for Children*. By Mary Eaton. London: Sands and Co. Pp. 200. Price, 2s. 6d.

psychology of teaching are confined to an enunciation of leading principles and practical conclusions, continuously enlivened, however, by a most searching questionnaire, and students who cannot offer satisfactory answers "off the reel" to these "posers" may be reassured by the reviewer's admission that he, though now precariously perched on one of the higher branches, would probably have his answers marked very low.

The wisdom of experience is manifest in the reminder—printed in heavily leaded type—that "good teachers are formed by thinking and doing, far more than by reading and talking." For the greatest danger to which one who has settled down to teaching is exposed is that of acquiescing too readily in stereotyped ways of presenting, examining and correcting lessons, and success will only come to those who, in addition to indefinable gifts of personality and a natural liveliness and sympathy, are perpetually re-examining themselves and their ways and attributing the "comparative" failure to their own deficiencies. Nothing is easier or more common than to explain and to excuse want of progress in a class by enlarging on defects of ignorance, lack of previous grounding, sheer stupidity or wilfulness or alien home influences, and, in eloquently pleading the force of such considerations, it is conveniently forgotten that by transcending just such obstacles do good teachers prove their mettle.

In the advice on "learning by heart" stress is rightly placed on "the entire" as against "the sectional" method; yet almost all teachers are satisfied if the memory work is known, not caring what process it has involved. More might perhaps have been made in the Arithmetic chapter on the importance of standard methods: *e.g.*, using addition to subtract, so that the child does not say, 4 from 7 leaves 3, but 4 and 3 make 7; or, again, teaching decimals as just an extension of the four simple rules. On inaccuracy, that bane of all who have to teach this subject, something might have been said, but possibly this is regarded as one of the *sequelae* of original sin and so outside the scope of this book. The chapters on the teaching of English, History and Geography are stimulating and the work of one aware of the best recent developments, but they tend to ignore the shortness of time generally allotted to these subjects. It is a pity place could not be found for some notes on the teaching of handwriting—the pros and cons of script—and too, of spelling, and for some advice or suggestion on the way to deal with pupils who stammer or are afflicted with hesitancy of speech. There are always a crop of such stammerers in a school and in default of consistent and kindly treatment their progress is cruelly retarded. It is notable how their class-mates often seem much more patient with these stammerers than the teachers themselves.

The education of children, and therefore the training of teachers, which is only *beginning*—be it remembered—at the training college, is important enough to excuse these detailed and perhaps even captious criticisms. I can only conclude by requesting that this book should be put in the hands of all who are going to teach and by recommending it most strongly to all who are teaching in our preparatory schools and in the junior forms of secondary schools. Its systematic treatment, its wealth of examples and practical illustrations, and its fresh and vigorous way of flinging the problem like a brick at your head, cannot but excite or at least re-awaken the interest of anyone whose noble calling it is to "consider the child."

"Twelve and After" is a book of teacher's material for the religious instruction of children of from twelve to fifteen years of age. In the first part it tells of our Lord, His coming, and His teaching, and the matter is so arranged as to fit in easily with the seasons of the ecclesiastical year, while the second part covers the founding and growth of the Church and includes a fuller treatment of Confession, the Mass, and the Blessed Sacrament, as well as glimpses of great periods in Church history illuminated by one or two leading ideas. This book is far from being a merely pious or conventional addition to this type of school text. It is full of fresh and interesting matter, very vigorously and clearly expressed. The scriptural, liturgical and historical elucidations offer a wealth of suggestion. Indeed, Father Drinkwater's experience and wisdom is here to make the teacher's ways easy and pleasant, for with this book at hand, and a real desire to interest his children in their faith and lead them to love it, he can hardly fail to make a success of his religious doctrine lesson. And he is offered such abundance and so much latitude that he need have no fear of ever feeling hampered by any necessities of rigid sequence.

In his preface the author lays stress on one great need in all religious teaching of children, more particularly at this stage of their development. "While young people in their teens need Truth just as much as everybody else, it is a fact that their need is especially transfigured as it were into ideals, so that it may shine like the sun for them when they feel all its obscurity and uncertainty. It is often said that they need sympathy and understanding, and so they do; yet if we look back candidly into our past we shall see that it was not necessarily the sympathetic teacher who had the greatest influence upon us, but rather the teacher who could give us ideals. Some Catholic critics may tell us that "ideals" is rather a vague word; if they insist upon a definition we can only offer them one made by a Catholic

who was young enough to know: "Ideals are things that make you want to go and do the same."

To those who know of the splendid work done by the Editor of "The Sower" in infusing new life into the teaching of religion in our schools it is almost superfluous to recommend this book, as we do here, most unaffectedly. It is so good of its kind that it should displace whatever is now in use for children of "twelve and after." Teachers need only get a copy to realize for themselves that no better book exists.

"The Faith for Children—from seven to fourteen" consists of explanations of the Catechism. Conversational matter is provided to help on each section, and the sometimes cumbrously-loaded theological terms of the Catechism are excellently paraphrased in language suited to the minds of children. Only those who are aware of the very real difficulty of bringing the great truths down to the level of a child's mind will realize what a help is here provided for them. The illustrative examples and Scripture stories are as various as they are apt, but teachers should not be misled into retaining this book for children in all stages from seven to fourteen. Indeed, at the age of twelve it would be well if this book, excellent as it is, were superseded by Father Drinkwater's "Twelve and After," for though the Penny Catechism is an admirable summary of Theology, a time does come when children should be sufficiently well-grounded in its teaching to allow of their embarking on a more expansive and bracing scheme of religious instruction.

The ideal of better teaching in religious doctrine and in ordinary school-subjects is worthily upheld in these books, and Catholics may congratulate themselves on the help given by Father Drinkwater, Mother Eaton and other writers to all engaged in teaching young children. We have at least as good reason to be grateful for the stimulating accessions to Catholic literature directly offered to those following a University or Higher Course of Studies, in the historical and apologetic books, essays and papers of such writers as Belloc and Chesterton or Father Martindale and Father Knox. While well served, therefore, in both the earlier and the later stages of Catholic education one notes a strange dearth of Catholic works dealing with the problems of education and religion in the secondary or public school stage. Possibly those engaged in this absorbing work, and so most competent to write about it, have found no time to share with others the fruit of their experience. Whatever the reason, the almost total absence of such works is a real loss to the Catholic body, for surely our insistence on the solemn duty of Catholic parents to send their children to Catholic schools might

well take the form of showing how these schools cherish a very noble and explicit Christian ideal, whose force is not limited to the chapel but irradiates the whole of school-life, gives inspiration and colour to the teaching of all school-subjects, and really is a "Catholic atmosphere."

L.E.B.

3—GOD AND INTELLIGENCE¹

PHILOSOPHY is not one of life's superfluities which we can dispense with when pressed, as we might with our golf or mountain-climbing. Whether we like it or not, the plainest of us has to do his bit of thinking, and much more depends on how the thinking is done than perhaps the thinker is aware. Philosophy was described of old as the handmaid of theology, a saying which, rightly interpreted, is profoundly true. If a man's philosophy goes wrong, his thoughts about God will not long remain right, and then the voyage of his life is very likely to be bound in shallows. Cardinal Manning used to say that all questions, political, social, moral, scientific, etc., were in the last resort theological questions. A man's thought about God is the key to his thoughts about everything else, and this being so, there is nothing that concerns us more than to get the fundamental thought right. If we do we may safely leave the other thoughts to look after themselves.

Outside the Catholic Church confusion and bewilderment with regard to this vital matter reign supreme. There was a time, not so long ago, when a main charge against the Church was that she was the enemy of reason. History is full of ironies, and to-day it may fairly be said the greatest grievance against her is that she is too much its friend. This is not because the Church has changed, but rather because philosophers have taken to standing on their heads. The general mood of philosophy at the present time is one of rebellion against its own standard in the past. The rationalism of the eighteenth and nineteenth centuries overreached itself, and now there is none so poor as to do it reverence. Intellect is made a scapegoat among the faculties, "the beast intellectualism," in William James' picturesque phraseology, being saddled with all the sins of metaphysics. Bergsonians, Pragmatists and Modernists carry on the warfare in our midst from day to day, and goodness only knows what nightmare of unreason will be the result of their campaign. Now the problem of the value of the intellect is intimately and inseparably bound up with the problem of God. The world in which we live, with the star systems around it, constitutes a universe or coherent whole for us, only because our intellects have the mar-

¹ *God and Intelligence in Modern Philosophy*. By Fulton J. Sheen, M.A., Ph.D. London: Longmans. Pp. xiii.—295. Price, 15s. net. 1925.

vellous power of taking unto themselves and linking up all the separate perfections of creation. Man is a microcosm because he is a rational being, and if he were not a microcosm he could never have reached up to the thought of one God as the ground and explanation of his own and the world's existence. Deny the validity of the intellect's findings and you break the link between the world and God, aye, and "knock the world into an unintelligible pluralism."

The God of modern philosophy is a God in evolution. "He is not. He *becomes*. In the beginning was not the Word, but in the beginning was *Movement*. From this movement, God is born by successive creations. As the world progresses, He progresses. . . . Man is a necessary step in the evolution of God. . . . Just as man came from the beast, God will come from man. . . . 'Men will be like Gods.'" The appalling danger of such a philosophy is too evident to need emphasizing, and yet it is a very common philosophy at the present day. No work then could possibly have been more timely than Dr. Sheen's "God and Intelligence," and we may say at once that no praise bestowed on it could be too great. Its author gives good proof that he knows as much about modern philosophy as any man alive; and as for his knowledge of St. Thomas we do not think there are many who could rival him. In the first part of his book he lets the moderns speak for themselves. Nothing could be clearer or fairer than his presentment of their case. Then he gives the "Thomistic answer to the ideals of modern philosophy," explaining carefully and convincingly the claims of St. Thomas to be taken for arbiter in this mighty debate. All the myriad objections against the intellect are patiently discussed and answered, thus leaving the ground free for some magnificent chapters in which the modern idea of God is criticized and put out of court. No book published in recent years does more credit to Catholic philosophy than this. It is masterly from the first page to the last, masterly in exposition and masterly in criticism. Then again (rarest of virtues in philosophic tomes!) it is written in a fresh, crisp style that makes the study of it not a labour but a delight. Any Catholic who knows this book and can use its treasures will be able to hold his own in the cleverest of modern company. We all owe a deep debt of gratitude to Dr. Sheen for the splendid service he has done us.

4—THE PERFECT VILLAGE HISTORY¹

A LONG and very interesting correspondence in *The Times* recently made two things clear, first that the histories of our

¹ *The Manor and Parish Records of Medmenham, Buckinghamshire*. By Arthur H. Plaisted. London: Longmans, Green & Co. Pp. xvi.—445. Price, 15s. net. 1925.

English villages have still to be written in the vast majority of cases, and then that the writing of these histories is a matter of national consequence. The old type of history book, which was full of battles and kings and staged for the most part in big places like London, is recognized now to have been a sham. Even Green's "History of the English People" missed the mark because it was not really a history of the English *people*. Such a history indeed was an impossible history until the story of the villages became known. London, Liverpool and Manchester are by no means England, whatever illusions their respective citizens may cherish. If the real key to the soul of the nation is sought there is much better chance of finding it in the villages than in the big towns, however many omnibuses and cinemas they may contain.

These reflections have been induced by the perusal of Mr. Plaisted's magnificent history of one small village not so very far from London. It gives one an insight into the past, such as one might study Gardiner and company for ever and not gain. Indeed, what else does that finest of all educational disciplines, the Oxford Honours Degree in Classics, proclaim but just this, that the best way to understand the world is to study a little bit of it thoroughly? Mr. Plaisted, who is the vicar of Medmenham, knows it well, and his book, from the charming dedication which we are going to take the liberty of quoting, to the splendid index at the end, is as sound and sweet a contribution to good history as has ever been made. The book is dedicated "To my wife, who in the fitness of things was born into the world on All Saints' Day."

Much of the information included in this handsome volume has been recovered from treasures of rural lore hitherto untouched by any historian, and let no one think that it has no bearing on the wider drama of national life. Many Medmenham worthies figured in that drama, and besides the records provided here in such abundance, "supply the illustrations and furnish the atmosphere without which the abstractions of general history fail to impress the imagination." The matrimonial affairs of Henry VIII. have been discussed so often that one might have thought there was no more to be said about them. We now learn that three people closely associated with Medmenham died violent deaths on account of them, and that makes us start wondering all over again what may have been their real cause and significance.

Mr. Plaisted begins at the beginning with Lloegrins, Goidels and Britons, after which we are told of the Roman, Saxon and Danish invasions. Next came the Conquest, and with it the Manor of Medmenham. It is here that the great family names begin to appear, and Catholics will be especially interested in

the fortunes of the Poles and FitzAlans. The tables appended to each chapter help the reader to keep his bearings, and Mr. Plaisted's pleasant style helps to keep him interested, even when dates and names and facts are at their most riotous. Especially good is the account of the Monks of Medmenham and their famous Abbey. For most readers the chapter of greatest interest will surely be that which tells the extraordinary story of the Abbey in the eighteenth century, when Sir Francis Dashwood founded therein "The Order of St. Francis," known popularly as the "Hell-Fire Club."

It would be a vain endeavour to try and give in a short space anything like an adequate impression of the riches and interest of this book. It has all the marks of good scholarship, is temperate and fair in the expression of opinion, and is written with an infectious enthusiasm. The illustrations, too, are exceptionally good, especially the beautiful moonlight photograph of the Abbey and the exquisite drawings of Medmenham Gate and the old Winch at Wittington.

5—A FRESH SHAKESPEARE COMMENTARY¹

PROFESSOR STOCKLEY'S book is no mere study of Shakespeare's Henry V.; nor, again, does he treat the play as a jumping-off ground for the discussion of recognized Shakespearean problems or for pleasant excursions into the fields of literary criticism. The peculiar merit of the work is that it is off the beaten track and exhilaratingly fresh in its outlook and extensive commentary. The author has taken his stand on the *terra firma* of Catholic belief and, from what *many* would call "This point of view," but *we* "This point of vantage," he boldly faces up to every moral, ethical, spiritual and religious issue as it arises. So he is not afraid to find himself right about a patriot's duties with Shakespeare and Bernard Shaw, while a quoted saying of Cardinal Mercier would presumably set that great patriot in the wrong; where he cannot insist on his own solution because conviction or light is lacking, his comments and illustrations are as generous as full of suggestion; in fine, he has the gift of investing the sayings and doings of a remote fifteenth century with actuality through drawing parallels from a very up-to-date history and literature. To many readers to whom poetry is the most easy and accessible gateway to some philosophy of life, Professor Stockley's copious and discursive footnotes will prove fascinating (though perhaps it would be unfair to say that he relegates the gist of the matter to small type), for in these notes he launches forth on the history of political or religious opinions, ready to show up the modern hol-

¹ *King Henry the V.'s Poet Historical*. By W. F. P. Stockley, M.A. London: Heath Cranton. Pp. 152. Price, 7s. 6d.

lowness, falsity, negativeness of thought and outlook as against the Catholic and universal view that once held sway. Matter is here offered for stimulating debate. Have we British always suffered from insularity? Is the barbarity of the Middle Ages a heritage from a sour past, or a perversity, or a retrogression? Can ideas of fifteenth-century England be explained by the content of those ideas to-day? Do they not take another colour from their background? Such questions and doubts almost help us to rediscover how, despite changes of outlook and ideals and religion and the lapse of centuries, Englishmen remain *sav- ingly* (?) the same. Was not England in the days of the fifth Harry to be a land fit for heroes? Yet these heroes came back to be neglected and to dilate with bitter justice on the problems of peace and war, patriotism and personal responsibility and human nature unregenerate and the need of divine grace.

A special chapter is devoted by the author to MacMorris's nation, while Catholic readers will gather much of apologetic value from the two last chapters successively entitled "Henry V. and Religion" and "Shakespeare's Plays and Rome." In fact its refreshingly independent and outspokenly Catholic outlook should ensure for this book a very wide circle of readers.

6—ANTE-NICENE EXEGESIS¹

"**A**NTE-NICENE" is a word that has never pleased us, resembling too closely "anti-Nicene," a term for which unfortunately there is no less call in dealing with the early centuries than with our own. Accordingly we would suggest "pre-Nicene" as a term secure from any risk of ambiguity. Nor do we find the exegesis in itself satisfying, unaccompanied as it is by anything like a presentation of the necessary background. Dr. Smith does indeed offer us more than a hundred pages of introduction, but it is mainly historical in character, without any adequate account of the doctrines and systems that really mattered. Most of all, we miss any treatment of the belief in inspiration, and of all that would be held to follow from it; without this we do not see how anyone can understand exegesis that presupposes it. In the same way Clement of Alexandria and Origen have an intellectual ancestry that largely colours their presentation of Christianity, and this again reacts upon their exposition of Scripture. Tertullian is another great figure, whose central and dominating thought falls outside the province of exegesis, but none the less dominates it. As for Novatian, Dr. Smith remarks (p. 79) that he "is a good exegete." That may be so in a certain sense; none the less his heresy was flagrant, and he used Scripture to

¹ *Ante-Nicene Exegesis of the Gospels*. By Harold Smith, D.D. London: S.P.C.K. Vol. I. Pp. viii. 351. Price, 7s. 6d. net. 1925.

bolster up an impossible position (cf. pp. 80, 99). That was the most significant fact about him as an exegete, even from the point of view of his own time; and once more we must recognize that what really had weight with him does not seem to have been exegesis.

Scripture, in fact, is torn many ways in pre-Nicene times, no less than afterwards; and it was only by degrees that Catholic consciousness and Catholic authority, here as elsewhere, asserted itself with slow but irresistible force. In what is merely human and natural it is not always so; but the mind of the Church has become ever clearer as to the significance of all that has been entrusted to her, both in regard of faith and morals. There is not a little that is unripe and even sour in pre-Nicene exegesis, however much we may respect, for example, the immense labours of Origen. The real key to the history of exegesis is to be found in development. This key Dr. Smith does not use, nor would it be to his purpose to do so, any more than to unfold the real mind of the writers he quotes. We must note these limitations, which at all events have the advantage of excluding anything that is controversial. What we are offered is a useful collection of comments upon interesting passages; the collection is little more than begun in the present volume, and we shall welcome its successor or successors.

SHORT NOTICES.

THEOLOGICAL.

WE wonder why Fr. Martin Scott, S.J., should have risked restricting the sale of his book of theological essays by allowing it to be called by the name of one of them—one out of ten—**The Virgin Birth** (Kenedy: \$2.00). For one reader interested in that particular mystery there must be a dozen who would gladly seek Father Scott's guidance in the various points which the Fundamentalist controversies in the States have brought into prominence and which are dealt with here with clearness and force—Miracles, Evolution, Christ's Divinity and His Resurrection, Authority, etc. We can recommend the volume heartily to all who breathe the atmosphere of atheistic rationalism, and require an antidote.

Using as a peg St. Augustine's writings against the Manichees, Father Joseph Rickaby, S.J., in **The Manichees as St. Augustine saw them** (B.O. and W.: 1s. 6d.), embodies much shrewd criticism of the various non-rational anti-Christian cults which have sprung up in our day, and incidentally shows us much of the great apologist's spirit and style in fighting for the Faith. One feels that he has that understanding of the mind of St. Augustine that comes from love.

Another lover of the Saint and assiduous commentator on his works, Dr. W. J. Sparrow Simpson, has edited with a competent introduction, a translation of "De Spiritu et Littera," calling it **St. Augustine on the**

Spirit and the Letter (S.P.C.K.: 5s.). This treatise belongs to St. Augustine's maturity, when he was engaged with the last great controversy of his life, against Pelagius, and Dr. Simpson rightly regards it as only second to St. Paul's inspired writings on the subject of grace. It is here very attractively presented.

La Sainte Eucharistie (Téqui: 5 fr.), by Jacques Gerber, S.J., is a useful little résumé of all that the moral theologians have to say on Holy Mass, Communion and the reservation of the Blessed Sacrament.

BIBLICAL.

Dr. Schumacher of Washington has added Vol. II. to the two volumes, I. and III., which have already appeared of his **Handbook of Scripture Study** (Herder: 8s. n.). This volume deals with the Old Testament in the same brief yet exhaustive fashion employed in the other books, presenting in full outline all that is to be said about the historicity, authorship, occasion, character and contents of the various books. A notable feature is the inclusion of the various decisions of the Biblical Commission and a discussion of their effects. Perhaps it would be an improvement if non-Catholic authors in the various useful bibliographies were denoted by an asterisk.

MORAL THEOLOGY.

Sound psychology and clear theology combine to make Father Martindale's new book, **The Difficult Commandment** (Manresa Press: 1s. 6d. net), one of the most helpful we have seen on the subject. It is addressed mainly to young men by one who has had much experience of their moods and occasions and mentalities, and knows how to graft the supernatural on to the natural. It deals especially with the roots of action, and indicates the best method of counteracting temptation to evil, viz., keen interest in and practice of good. We hope the booklet will be widely disseminated, especially in our schools and colleges.

PHILOSOPHICAL.

Modern philosophy began, as everybody knows, with René Descartes, and has never forgotten him. To anyone who desires instruction in the elements of this great man's system, **Cartesianism**, by Michael J. Mahony, S.J., Ph.D., may be recommended (Fordham Press, New York: \$1.75). Dr. Mahony's exposition is simple and easily followed. Perhaps it is too simple at times. The style of his book is plain and straightforward and commendably free from technical phrases. But we wish he hadn't talked of "the smug, sleek philosophers outside the Catholic Church" (p. 13). The present writer knows quite a number of them who are the reverse of sleek, and if smug, then only in the sense that most of us, perhaps even Dr. Mahony himself, come under that category.

In **Die Überwindung des Pessimismus** (Herder, Freiburg: 2.00 m.) Helmut Fahlrel, Kaplan, prints a selection of discourses and discussions which he delivered to a large audience for whose benefit they are published. But they will be welcomed by a wider public. The subject makes the book no easy reading. The Chaplain, being a convert from "Schopenhauerism," unravels the tangled threads of the problem of evil as only an expert can do. What makes the book a valuable contribution to the huge library on the problem of evil is that it contains no

mere theory, but reflects the actual struggle between optimistic Christian principles and atheistic pessimism, ever going on before our eyes.

Sister M. Fides Shepperson, M.A., has hit upon an original idea, which is ably expounded in her booklet—**A Comparative Study of St. Thomas Aquinas and Herbert Spencer** (Pittsburg)—for the difficulty, for most students, will be to see what points of comparison are possible. The common feature in the two philosophers is that both were representative writers of their respective epochs, and that both were encyclopædic in range. In this latter respect, however, there is a great difference; Spencer's comprehensiveness was his personal and individual distinction in an age of specialists; while St. Thomas's range was no wider than that of many of his contemporaries. There is only really one point at which Herbert Spencer's thought intersects with that of the thirteenth century; and that is, of course, the doctrine of the Unknowable—the single piece of more or less avowed metaphysics in Spencer's writings. It is on this point accordingly that Sister Shepperson concentrates, and the result will interest the philosophical student. But we find the style is too rhetorical and sweeping for a calm philosophical study, nor does the authoress escape the pitfall of uncritical panegyric into which Catholic writers on Scholasticism and St. Thomas so frequently fall. For example: "The undulating tide of metaphysical speculation that rolled from Plato and Aristotle to Plotinus; from Plotinus to St. Augustine; from St. Augustine to John Scotus Erigena; from Erigena, by way of the Mystics, to Roscelin; from Roscelin to Abelard; from Abelard to Albertus Magnus—reached culminant fulness in Thomas Aquinas." Whereas, the sober fact is, that the metaphysics of St. Thomas with whom the catalogue ends is no "fuller" than that of Plato with whom it begins. St. Thomas's system is, of course, preferable to that of Plato or Plotinus, but it is certainly no more complete or comprehensive.

APOLOGETIC.

Some books included under this heading are only put there for convenience, just as we might put "The Boy stood on the Burning Deck" under "Poetry," while conscious that we were being rather unkind to Shakespeare. **Letters to an Infidel** (Herder: 5s.), by Rev. Matthew J. W. Smith, starts off as follows: "So you do not believe in God? Many centuries ago it was written that only the fool said in his heart that there is no God. And the onward rush of time has not robbed the saying of its wisdom. I once visited an insane asylum . . ." This, we submit, is the wrong way of making truth credible: ridicule of the patient does not dispose him to accept the doctor's remedies. The author deals with the usual truths of Christianity in a homely and forcible style, but his olive-branch of persuasion is discharged from a catapult.

Father Vassall-Phillips' **Tom Smith's Conversion** (Sands: 1s.) first appeared as a series of articles in the *Universe* and is just a course of preliminary instruction for Tom Smith, whose first attraction to the Church is felt deep buried in the blue eyes of Mary O'Brien. The simple and straightforward explanations of this quite unvarnished tale are not intended to help the educated inquirer, but may well be commended as just the thing for every Child of Mary to keep at hand for her doubting Thomas. Its unambitious directness will make it easy for him to read; the questions too will serve to hold Tom's attention if only he does not

try to swallow more than one chapter at a time, and keeps his promise not to skip the longer paragraphs.

HOMILETIC.

The sermons which Father Robert Kane, S.J., has collected under the title, **The Unknown Force** (Sands: 3s. 6d.), deal with the need and the effects of divine Charity in the affairs of men. The theme is elaborated with the preacher's well-known exuberance of fancy and richness of vocabulary, and, though the occasion which called forth each discourse is passed, the imperishable message of Christian Love remains to stimulate and inspire the reader.

SOCIOLOGY.

Whilst with appalling selfishness and short-sightedness the various "interests" concerned wrangle over the problem of providing houses without infringing trade-union rules or adding too much to the rates, the menace and scandal of the slums in town and country continue to shame our civilization. No one can lay down the short study on the subject called **The Homes of the People** (C.S.G.: 3d. net), by Mrs. A. D. Sanderson Furniss, without wondering at the apathy and callousness of those in authority and the enormous patience of the victims. Decent homes are essential to every variety of social reform, yet no Government since the war has been able so to control the situation as to make suitable provision for this first requisite. Mrs. Furniss paints a dark picture of pre-war and post-war conditions, and records the futile attempts to solve the problem made by every party, but she ends on a note of optimism, in view of the fact that the importance of the question is now becoming better recognized and the right to decent housing acknowledged.

BIOGRAPHICAL.

An instinct for classification puts the Angels into choirs and the Saints into companies, and readers of the life-story of Father Arnold Janssen (**Life of Arnold Janssen**, by Herman Fischer, S.V.D. Translated by Frederick M. Lynk, S.V.D. Mission Press, Techny: \$1.50) will inevitably recall the lives of other founders of Orders and Congregations. For like them, Father Janssen, beyond all human probabilities and calculations and in spite of all obstacles, impressed on others his high ideals, gathered followers, formed Congregations of priests and nuns and marvellously extended, even in his own life-time, God's Kingdom upon earth. Himself the son of devout and exemplary Dutch parents, he was early singled out for the priesthood in place of the plough, and after the usual studies and a period of teaching he took up the work of extending the Apostleship of Prayer. His devotion to this cause kindled a fire in his soul which burned the brighter for all the cold water poured on his schemes. At last, in 1875, he purchased a house and grounds at Steyl on the Meuse and there opened the first German-Austrian-Dutch "Mission House." Here the "Society of the Divine Word" was constituted, and in due time from this centre he sent forth his missionary priests and Sisters into many lands to found other "Mission Houses" and to extend or supplement mission-work in China, Japan, the Philippines, the Argentine, Paraguay, Ecuador, Brazil, Chili, Togoland, and New Guinea. Nor is this list of countries in any sense a full record of the amazing developments he lived to see in the remaining thirty-three

years of fruitful and hidden work at his headquarters on the Meuse, which completed and crowned a life dedicated to the salvation of souls in tens and hundreds of thousands. Dr. Janssen believed in the principle that good work can be done if only one is ready to give the credit of it to others. His characteristic qualities seem to emerge in the words of advice given to him when the obstacles against the Steyl foundation seemed insuperable. Not all in jest a candid friend advised him to persevere and go ahead for, said he: "You have the necessary stubbornness, the necessary piety, and a sufficiently unpractical mind!" The translation reads well, though the English reader will note not a few "transatlanticisms."

It would seem almost impossible but for the abundant evidence before us, that a life so short, so hidden and simple and entirely devoid of any extraordinary outward circumstances as that of the "Little Flower" could have produced the amount of literature that has been—and still is being—written about her. We welcome the new and revised edition of *A Little White Flower, the Autobiography of Saint Thérèse of Lisieux* (B.O. and W.: 3s. 6d. net). Carefully edited and admirably translated by the Rev. T. N. Taylor of Carfin, the only suggestion we would make is that an index be included in subsequent editions. The profits resulting from the sale (we are rather vaguely told) will go to make the "Little Flower" better known, especially in heathen lands. A well-printed book, pleasingly bound in cloth, comprising 305 pages and four beautiful photo-gravures, we think its price most reasonable, and this will fortunately bring it within the reach of a large public. And we do not hesitate to say that no one, whether Catholic or non-Catholic, whether in the world or the cloister, will read this autobiography without great profit and much joy. No book seems more calculated to make the contemplative life intelligible to people in the world than the life of this "Little White Flower," who first won the Heart of Our Lord, and then from Heaven has proceeded to win all others.

LITERARY.

The Elizabethan lyric is an attractive subject for study and also a much bigger one than most people are aware. Mr. Norman Ault provides in his new anthology, *Elizabethan Lyrics from the Original Texts* (Longmans: 10s. 6d.), a splendid collection, arranged in such a way that the reader may follow the development of this literary form step by step. One hundred and fifty-four poets are represented and the lyrics given reach the fine total of 640. The love note naturally predominates, but war, travel, exploration, town and country life, birds, beasts, and flowers, court and cottage, work and play, feasting, drinking, and smoking, lullabies, marriage songs and elegies, religion and superstition, classical learning and local folk-lore, philosophy and madness, humour, parody, and even sheer nonsense, are all mirrored here and "combine their myriad patterns and colours to form an ever-changing picture of English social life during the reign of the great Queen."

French literature in the eighteenth century was badly infected with the "odium theologicum" and had terrible repercussions in the social life of the people. It has then more than a mere literary interest for students, and they will be grateful to Père Brou, S.J., for the admirable analysis of influences and tendencies which he provides in *Le Dix-*

Huitième Siècle Littéraire (Téqui: 7.50 fr.). The first part of his book is devoted to the propaganda of the Encyclopedists, and here we meet Vauvenargues, Condillac, Diderot, La Mettrie, D'Alembert, D'Holbach, Fontenelle, etc. Père Brou's account of each of these men is splendidly lucid and as impartial as anyone could desire. The second part deals practically altogether with Voltaire, a fascinating villain if ever there was one, though, strange to say, he bored Miss Cleone Knox, whose diary caused something of a sensation when published recently. There is not a single dull page in Père Brou's book.

Father T. Corcoran, S.J., Professor of Pedagogics in the Irish National University, offers in his "**Renovatio Litterarum**" (ad usum academicum in collegio Dublinensi . . . impressum) the substance of lectures and essays on the literary ideals of the Humanists of the Renaissance period as delivered or propounded to students for an art's degree who have the teaching profession in view. For their benefit a thesis is set down for discussion and sources of information are quoted. In fact the major part of the volume is made up of extracts from the writings of Budaeus, Vives, Sadoletus and many others whom we find discussing the fine points of literary criticism and stylistic refinements with a not wholly unselfconscious elegance. To the casual reader the very names of these final arbiters of Ciceronianism and familiars of courts and princes are less than names, but Father Corcoran's work—wholly written in Latin and intended, therefore, for a continental audience as well—may prove useful to those whose interest in the literary ideals of the Humanists is not untinged with a desire to improve their own Latin style and range of expression, while even merely as a book of sources, it has its value for the student of the Renaissance provided that he can read the rotundities of Latin with ease.

BOOKS OF REFERENCE.

The **Catholic Directory for 1926** (B.O. & W.: 3s. 6d.) is enriched by an interesting ecclesiastical map of the country, showing provincial and diocesan divisions, with insets giving populous districts in detail. The grouped statistics of the dioceses show a general increase in the number of churches, priests and laity: how much is "natural" and how much absolute cannot of course be accurately shown. All Catholic households, for the edification and inspiration of their members, should have a copy of this book.

In an amusing Preface, Father Ronald Knox describes the fascination of turning over the pages of that list of worthies, **The Catholic Who's Who** (B.O. & W.: 5s. n.), as well as some of the deadlier uses to which the volume can be put. The issue for 1926 contains all the usual features and, judging from an increase of 10 pages, we conclude that our losses by death have been more than counterbalanced by the emergence of other celebrities.

The 1926 edition of **The Jesuit Directory** (Manresa Press: 1s. net), which owes its excellence to the devoted labours of Father David Thompson, S.J., vies in interest with the best of its predecessors. The space saved by omitting the history of the various mission-churches is filled up by accounts of St. Peter Canisius, the new Doctor of the Church, and of the foundation of the Society in England. It is wonderfully cheap considering its size and its typographical variety.

HISTORICAL.

The year 1923 was a memorable one for the Jesuits of Louisiana, for it marked the 250th anniversary of the discovery of the Mississippi by James Marquette, S.J., the Bi-centenary of the establishment of the Louisiana Mission, the Centenary of the return of the Jesuits to the Mississippi Valley and the Diamond Jubilee of the foundation of the Church and College of the Immaculate Conception at New Orleans. All these events are duly commemorated by Father Albert Biever, S.J., in an attractively produced volume, entitled **The Jesuits in New Orleans and the Mississippi Valley**. It is a book that will interest others besides Jesuits and may be obtained from the author, 140 Baronne Street, New Orleans, La.

Mr. W. F. T. Butler's **Gleanings from Irish History** (Longmans: 12s. 6d. n.) is a book for specialists written by a specialist. Yet it is calculated to give the general reader a new idea of Celtic Ireland in the transition stage from its own form of feudalism to the political system imposed upon it by its powerful and better organized neighbour. We should be sorry if the records, examined and analysed by Mr. Butler, should perpetuate the impression, which he declares they convey, that Irishmen will not be governed even by themselves. We prefer to believe that it was the division of the country between scores of kinglets and chieftains, each with his own personal ambitions, that retarded the political development of the country and made it an easy prey. There are no such reasons for division to-day.

Dr. Peter Guilday's **Introduction to Church History** (Herder: 8s. net) is a book we have been long waiting for. For the ignorance amongst Catholics of the Story of the Church, which Newman lamented in his University lectures, still prevails. Our colleges teach their students all about the history of their native land but touch very cursorily the far more fascinating fortunes of that other greater polity of which they are citizens—the Church of God. The desire to overthrow her has stimulated her adversaries to give garbled accounts of her origin and career, dwelling upon the human failures that but attest her divinity, and the Catholic is constantly challenged to defend her. Here is a statement from the pen of an excited Protestant in the "Saturday Review" (January 16th)—"What the mediæval Papacy did was to apply its enormous power to suppressing freedom of thought, and its moral leadership was simply the domination of a corrupt tyrant, maintained by every kind of physical and spiritual oppression." Against bigoted ignorance of this kind scientific historical knowledge must be brought into play. The great Protestant Tradition has had a long start. In Father Guilday's volume we find all that is needed to give the Catholic an idea of the crusade to which his faith calls him, and to furnish him with the most effective weapons.

NON-CATHOLIC WORKS.

One disadvantage under which those labour who are outside the Catholic Tradition and only know it in disconnected fragments, is that they often make search for what has long been discovered and are busy in exploring foundations when they should be "speculating" from the building's summit. A thoughtful essay by the Rev. E. E. Thomas, M.A.—**The Non-Rational Character of Faith** (Longmans: 6s. net)—is vitiated by the implicit denial that God has given to certain natural things a

sacramental efficacy, and by a misunderstanding of the relations between reason and faith. As an act of the mind accepting revealed truth on God's authority, faith is supremely rational. Other elements of the human complex may assist in making this acceptance easier, and of course the co-operation of grace raises the act to the supernatural order and gives it a strength and permanence which reason alone cannot give, but in the last analysis it is through our intelligence that we are assured of God's authority. But we do not accept revelation because of its intrinsic acceptability; in that sense the assent of Faith is not rational. We fear that Mr. Thomas's essay only succeeds in obscuring this simple truth.

In the **Psychological Approach to Religion** (Longmans: 3s.) three lectures by the Rev. W. R. Matthews, D.D., we find the same ignoring of Revelation, primitive and later, as the main source of the religious tendencies of mankind. The Christian belief that, after the Fall of Man, the primitive knowledge of God preserved, more or less accurately, amongst Adam's descendants, was constantly defined and increased by inspired prophets until completed in Christ, surely does away, for the believer, with the necessity of inventing theories, such as those of Frazer, for the religious practices of mankind. The New Psychology has done nothing to upset the fact that the mind was made for the acquisition of truth, that it can by natural operations reach the idea of God and His claims, that it has from the first been aided by God in acquiring this knowledge.

FICTION.

The sixteen sketches which together convey the history and characteristics of **The Hill People** (Herder: 7s. n.) strike quite a new vein, and Miss Helen Moriarty, the author, must be congratulated on the result. The various incidents, the traditions, the clash of personalities in an isolated village community of Irish stock, situated we gather near Columbus in Ohio, have evidently been studied at first-hand, and are set forth with a charm of style and a glow of humour which are rare enough to be very impressive. Miss Moriarty has no doubt idealized the homely, Catholic men and women that she writes about, but if they are not drawn from life her imaginative powers are of the highest. For they live, convincingly, and their interpreter makes them live for our edification no less than our entertainment.

The author of "*Mon Curé chez les Riches*," M. Clément Vautel, has continued the adventures of M. l'Abbé Pellegrin in another book—"*Mon Curé chez les Pauvres*," which has been translated into English by Mr. Arthur Page with the somewhat inadequate title, **Our Parson goes to Paris** (Andrew Melrose: 7s. 6d.). The Curé in question is a French country priest of humble origin who has served as a chaplain during the war and acquired through association with the *poilu* certain *grossièretés* of language and manner which even in his sermons and intercourse with his superiors he is unable to shake off. Good at heart and zealous as he is, his one aim is to bring Christianity home to all those he meets. As in the former book his connection with the world of political intrigue serves to open his eyes to its pretence and self-seeking, so in this he drifts to the other extreme and finds in the subversive elements of society the same selfish lack of ideal. M. Clément Vautel develops a strong vein of satirical humour in these books, and

shrewdly exposes hypocrisies both in the secular and the religious worlds, but the Abbé, honest though he is, is not very consistently drawn and lacks many of the qualities of a true priest, overdoing his want of refinement and not seeming to realize the need and the implications of institutional religion. The translator has done his difficult work well and laboured conscientiously to render the French *argot* idiomatically, although the result is sometimes a little strained.

Miss Rose Lynch, in **The West A'Calling** (Browne and Nolan: 5s. net), has given us a pleasant and healthy tale, with an Irish and Italian setting, and an episode at Lourdes. The difficult art of concealing artifice has not been altogether mastered by the author, and her machinery sometimes creaks audibly, but the local colour comes evidently at first hand, and the unobtrusive moral is also a practical one. Proof-reading, especially as regards foreign expressions, has been rather neglected.

Beginning with a rather fantastical story which gives its title to the collection—**The Greatest Man on Earth** (Herder: 6s. net)—Mr. T. D. Mack has united within the covers of the book six tales of considerable merit, showing humour and pathos not obscured by a certain grandiloquence of style.

Four simple little Russian sketches, called **Before the Storm** (Vine Press, Steyning: 3s. 6d. net), by Princess Ouronssoff, contain nothing of the sordidness and tragedy characteristic of much Russian writing; they are beautifully printed, and ornamented with wood-cuts by Eve Rice.

MISCELLANEOUS.

Another edition which yet claims, like that which we noticed in September, 1924, to be the third, of Mr. C. J. O'Donnell's provocative book, **The Lordship of the World** (Cecil Palmer: 5s. n.), has appeared with additions which amount in all to nearly 20 pages. The author finds in recent "war-revelations" further confirmation of his main proposition that Germany, not France, is England's natural ally and reiterates his evidence that Germany was unjustly treated before, during, and after the war. He marshals the statements of responsible politicians in such a way as to give considerable force to his conviction and to add another reason for that impartial investigation into war-guilt which has been long overdue. His contention that the British Empire and its offshoot in America are substantially Celtic, will interest the partisans of the "Nordic" tradition.

The "Società Editrice d'Arte Illustrata" has devoted one of its recent Collections to **S. Sebastiano** (Marietti: 10 lire), that favourite subject of the early artists who wished without offence to depict the nude. The Introduction is written by Serafino Ricci and there are 32 excellent representations of the Saint's martyrdom.

We do not think that the sweet simplicity of the Franciscan legends gains much by being rendered into heroic blank verse, even by so capable a translator as Mr. James Rhoades. Yet his **Little Flowers of St. Francis and Brother Giles** (Oxford University Press: 2s. n.) may attract new readers, especially in the neat "World's Classics" edition issued by Mr. Milford.

A great deal of miscellaneous information regarding the country, customs, social usages, and history of the Palestinian Jews at the time

of our Lord, and about episodes and terms in the New Testament, is contained in Father C. C. O'Connor's rather inaptly named **Short Gospel Dictionary** (Sands: 2s. 6d.). A dictionary deals with definitions of meaning: here we have short treatises, historical, etymological, theological, even ascetical, on the words and phrases selected, which are generally excellent and suprisingly complete. The book would be more serviceable if the subject treated were indicated at the head of each page.

A simple diagnosis and a simple remedy are what, in his useful little book, **Scruples: Words of Consolation** (Talbot Press: 2nd edit. 2s. 6d. n.), Father Gearon, O.C.C., D.D., provides for a common and painful spiritual malady. The patient must first be convinced that in the particular case he has lost the power of judgment and clear perception—is wearing black or clouded glasses, according to the author's imagery—and secondly that he must therefore depend upon the decision of another, an expert if possible in the spiritual life. Above all, he must be treated with sympathy, as one who is full of good will and is judging correctly according to his lights. The difficulty is of course to persuade the patient that his duty is to ignore his own convictions: hence he must be called upon to develop and exercise his will-power. And this gives Dr. Gearon occasion for valuable hints regarding the training of the will.

Vito Fornari ("Vita e Pensiero": 12.00 l.), by Dr. Padovani, is the study of the life and works of a distinguished Catholic writer and philosopher of the Risorgimento period.

MINOR PUBLICATIONS.

Sister Mary Emmanuel, O.S.B., in addition to the book of nature-study which we noticed last month, has produced in verse a Child's Calendar of Patron Saints called **All the Year Round** (Sands: 1s. 6d. n.), which contains the life-story of twelve prominent saints, one for each month, told in easy running metre and illustrated, happily enough, by Sister M. de Sales, a Sister of Mercy.

The Patient's Book, by Father E. F. Garesché (Catholic Hospital Association, Milwaukee), is an excellent little manual not only for the patients but for the nurses who attend them. It is packed with sensible advice, and the selection of prayers given strikes one as being eminently satisfactory.

Dame Elizabeth Barton, by the Rev. J. R. McKee, is a succinct and well-written account of the famous "Holy Maid of Kent," who has received such harsh treatment in the Protestant history books. (B.O. and W.: 2s.)

We have received the following new and excellent pamphlets from the C.T.S., each twopence: **St. Bartholomew's Day**, by Maurice Wilkinson, M.A., F.R.Hist.Soc.; "**I am a Catholic Because I am a Jew**," by Hugh Israelowicz Angress; **Weariness in Well-Doing**, by Father Faber; **St. Nicholas**, by M. E. Francis. The latest additions to the splendid series of Catholic Action Society leaflets, issued by the C.T.S., are on **Divorce**, **Old England and the True Faith**, **The Real Presence**, **Why Catholics Honour Mary**, **Your Immortal Soul**, and **Which was the First?**, being numbers 16—21 respectively. The price of the first four is 1s. per hundred, and of the last (four pages), 2s. per hundred. Among the recent re-issues of the C.T.S. are the following: **Devotion to Mary** (1d.); **The Holy Gospel According to St. Matthew**, edited by Archbishop

McIntyre; **The Godhead of Christ**, by the Rev. Hugh Pope, O.P.; **St. Benedict**, by the Rt. Rev. Abbot Snow, O.S.B.; **The Divine Lover**, by the Rev. Pierre Charles, S.J.; **Talks about Confession**, by the Rev. G. Bampffield; **The Little Sisters of the Assumption**; **Communion Under One Kind**, and **The Spanish Inquisition**, both by the Rev. Sydney Smith, S.J.; **Some Irish Stories**, **More Irish Stories**, **Modern Spiritualism**, by A. J. Anderson; **The Days of Good Queen Bess**, by William Cobbett; **Anglo-Catholics: Have they Grasped the Point?**, by the Rev. P. H. Malden; **St. Monica**, **St. Dominic**, **The Supernatural Life**, by the Rev. O. R. Vassall-Phillips, C.S.S.R.; **Marriage: A Dialogue on the Christian Ideal**, by Mrs. Wilfrid Ward; **Bishop Milner**, by Very Rev. Edwin Burton, D.D.; **Are You a Bible Christian?**, **St. Teresa of Lisieux**, by Allan Ross. The Society also publishes a useful leaflet, entitled **A Summary of Catholic Belief** (2s. per 100).

One does not know which to admire most—the silhouettes describing with great force and grace various incidents in the life of St. Anthony of Padua, or the easy versification narrating the same events and pointing their moral. Both result in making **St. Anthony**—the first volume apparently of a series called, "The Saints in Silhouette" (B.O. and W.: 1s.)—very welcome to clients of the Saint as a worthy record of his sanctity and charm.

Messrs. Burns, Oates and Washbourne issue the well-known **Catholic Diary for 1926** (Price: 2s.), which is a great aid towards sanctifying the year by the constant suggestion of spiritual things.

From the University Press of Milan we have received the following minor publications on literary and scientific subjects, one or two of which have already been noticed in these columns: **La Spedizione di Serse da Terme a Salamina**, by G. Giannelli—an essay on the second Persian War; **Le Origini della Letteratura Graeco**, by C. Cessi; **Saggi e Studi di Antichità**, by A. Calderoni, a volume of archaeological studies, with illustrations on a great variety of subjects, ranging from Tutankhamen to Pompeii; **La Lega Italica**, by G. Soranzo, a study of Italian fifteenth-century politics; **Italiani e Spagnuoli contro l'egemonia intellettuale francese nel settecento**, a literary dissertation by L. Sorrento.

Also received: **I fattori geographici nella localizzazione delle Industrie**, by P. Bellemo; **Sulla Ematoporfiria Sperimentale**, by Dr. G. Pastori; **Lo Studio e la Classificazione dei fanciulli anormali**, by L. Necchi; **Sulla Frequenza della Fredolues nei fanciulli anormali**, by Dr. Pastori; **La Composizione della familia secondo le schede de censimento dell'Egitto Romano**, by A. Calderoni; **Saggiosulla Rendita**, by F. Marconcini.

BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

ANDREW MELROSE, London.

Our Parson goes to Paris. By Clément Vautel. Pp. 285. Price, 7s. 6d. n.

ANGUS AND ROBERTSON, London.

The True Text of Shakespeare. By Thomas Donovan. Pp. 31. Price, 3s. 6d.

FROM THE AUTHOR.

L'Evolution du Droit des gens au Sujet du Passage des Armées belligérantes à travers les territoires neutres. By Y. de la Brière. Pp. 54.

BURNS, OATES & WASHBOURNE, London.

The Catholic Who's Who for 1926.

- Pp. 536. Price, 5s. n. *The Catholic Directory for 1926*. With map. Pp. 860. Price, 3s. 6d. n. *The Catholic Diary for 1926*. Pp. 400. Price, 2s. and upwards. *A Little White Flower: Autobiography of St. Thérèse*. Translated and edited by Rev. T. Taylor. Pp. xxxvi. 304. Price, 3s. 6d. *Blosius's "Spiritual Instruction" and "Comfort for the Faint-Hearted."* Translated and edited by B. Wilberforce, O.P. Pp. xlii. 214, xxxviii. 217. Price, 3s. 6d. each. *Meditations for Advent and Christmas*. By Mother Clare Fey. Pp. x. 277. Price, 6s. *The Manichees as St. Augustine saw them*. By Jos. Rickaby, S.J. Pp. vi. 56. Price, 1s. 6d. *The Spirit of St. Thérèse*. Pp. xii. 218. Price, 3s. *An Anthology of Catholic Poets*. Compiled by Shane Leslie. Pp. xiii. 371. Price, 7s. 6d. *M. M. Veronica of the Heart of Jesus*. Pp. viii. 43. Price, 1s. *The Catholic Almanack for 1926*. Price, 2d. *Butler's Lives of the Saints*. Revised and edited by H. Thurston, S.J. Vol. I. Pp. xix. 413. Price, 7s. 6d. *A Prayer Book for the Sick*. Compiled by Rev. L. Basevi, Cong. Orat. Pp. xiv. 97. Price, 1s. 6d. *St. Anthony in Silhouette*. Pp. 24. Price, 1s.
- CAMBRIDGE UNIVERSITY PRESS.
The Purpose of Education. By St. George Lane Fox Pitt. New edition. Pp. xxx. 94. Price, 4s. n.
- CATHOLIC RECORDS PRESS, Exeter.
Bulwarks of Faith. By Rev. P. M. Northcote, Ph.D. Pp. 72. Price, 2s. n.
- C.T.S., London.
Many new pamphlets and reprints.
- GILL AND SON, Dublin.
The Art of Communing with God. By a Christian Brother. Pp. xx. 206. Price, 3s. 6d. n. *A Little Manual of Liturgy*. By Most Rev. P. Morrisroe. Pp. 96. Price, 10d. n.
- HERDER, London.
The Key to the Study of St. Thomas. By Mgr. Olgiate. Translated by J. S. Zyburia. Pp. viii. 175. Price, 5s. n.
- HERDER, Freiburg.
Prinzessin Anna von Preussen. By P. Dr. K. Romeis. Pp. x. 154. Price, 4.00 m. *Der Heilige Franz Xaver*. By G. Schurhammer, S.J. Pp. xii. 288. Price, 6.00 m. *Neues Leben, III.: Ehe und Familie im Gottesreich*. By H. Muckermann. Pp. vi. 84. Price, 2.50 m. *Die Überwindung des Pessimismus*. By Helmut Fahsel. Pp. x. 86. Price, 2.00 m. *Modernes oder Katholisches Kulturideal?* By Prof. F. Zach. Pp. xiv. 404. Price, 10.00 m.
- HOPKINSON AND CO., London.
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